

HOW·NI·KAN

PEOPLE OF THE FIRE



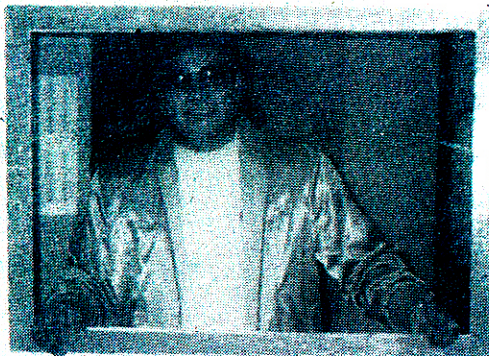
Vol. 12, No. 10

Citizen Band Potawatomi Tribe

October, 1990

Supreme Court tax case attracts national attention

High court ruling could have 'catastrophic significance,' According to Potawatomi tribal attorney Michael Minnis



BABES

All about BABES

David Rice is ready to tell you — and anyone else — all about a very special program called BABES, now being conducted by the tribe for local schools and other groups. Turn to page 5 to read all about it.

Attorneys for the Citizen Band Potawatomi Tribe and the Oklahoma Tax Commission are feverishly preparing for their date with the Supreme Court of the United States of America sometime after the first year.

News that the Supreme Court would hear the case, the Oklahoma Tax Commission v. The Citizen Band Potawatomi Indian Tribe of Oklahoma, has started a firestorm of national interest from other tribes and other states. The question of whether the State of Oklahoma may collect taxes on sales at the Potawatomi Tribal Convenience Store has wide-ranging significance for other governments as well as its immediate importance to the Potawatomis.

"The national significance arises from the magnitude of the relief the Oklahoma Tax Commission is seeking," noted tribal attorney Michael Minnis. Interviewed by telephone in his Oklahoma City law office, Minnis

explained that the Tax Commission is "seeking two things, either of which would have massive national significance.

"They're asking that the state be allowed to tax Indian tribes, which would be contrary to the entire history of the tribal-federal-state relationship. That would effectively end tribal government, because once they have that power ... it's like the old adage, the power to tax is the power to destroy. That's really true here.

"The second thing they're trying to do also has catastrophic significance — they want to end the tribal sovereignty from suit," Minnis said. "If the states can sue tribes, then the tribes will be at the mercy of the states.

"This is really an effort to change the Indian commerce clause where the U.S. Constitution provides that the federal government is exclusively concerned with Indian commerce. The states are trying to

emasculate this clause."

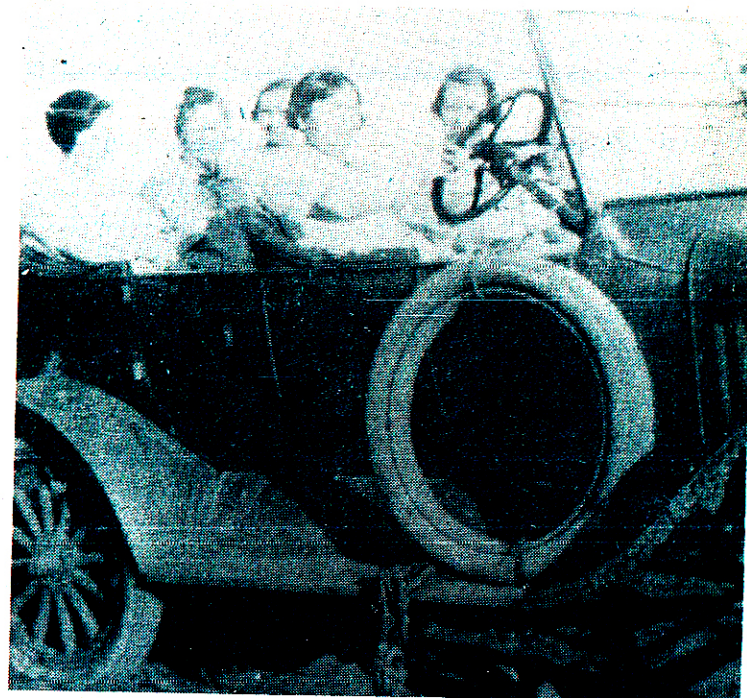
The possible far-reaching consequences of the Supreme Court ruling — whichever way it goes — has had the telephones ringing at the tribe as well as at Minnis' office. The attorney has been contacted by attorneys in New York representing the Native American Rights Fund as well as by the Five Civilized Tribes legal counsel, who want to file briefs of amicus curiae (friend of the court) in support of the tribe. Other tribes and Native American groups may follow suit.

But other states are also interested in the Oklahoma Tax Commission's position. Minnis said that he has been told that the Tax Commission has received calls from Arizona, New Mexico, Montana and New York.

The U.S. Supreme Court entered an order Oct. 1 granting certiorari in the case — that means they agreed to hear the

Continued, page 7

If we only knew ...



... Who these people are!

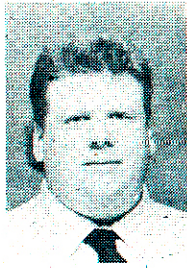
These photographs, copies of much older ones, were donated to the tribal archives without any identification. If you have any idea who they may be, please call Mary Farrell and let her know. And if you have some similar photographs you'd like to share with the tribe, tell her about those, too.

TRIBAL TRACTS

Hope calls tribal bingo hall 'model operation'

Tribal Director of Gaming David Qualls visited with the chairman of the National Indian Gaming Commission, Anthony J. Hope, recently at the World Gaming Congress held in Las Vegas, Nevada.

Hope, the son of famous entertainer Bob Hope, was appointed earlier this year by President George Bush to head up the commission and enforce the newly-adopted Indian Gaming Regulatory Act.



Qualls

Hope headlined one of the conferences on Indian Gaming during the Congress.

"I am pleased at some of the games I have had a chance to visit," commented Hope. Hope discussed the regulatory process of the new act and gave a brief definition of the differences between Class II and Class III bingo operations.

Hope was very concerned that many tribes are trying to negotiate compacts to operate Las Vegas-style casinos with little or no experience in that scale of gambling. There are many avenues open for seasoned "sharks" to cheat small tribal

casinos out of thousands of dollars if they aren't skilled in the field of casino operations.

Qualls had the opportunity to visit with Hope afterward. "I believe that he is a very warm and concerned person," said Qualls. "Tony seems to have a sincere desire to protect tribes from outside influence and fraudulent management companies like the Potawatomis have had."

Qualls was extending an invitation to Hope to visit Shawnee and the tribe's bingo operation when Hope commented, "You have the hall south of the river in Shawnee, don't you?" Hope had already visited the hall on an unannounced visit to Oklahoma.

"Your hall is a very comfortable hall and is a model Class II operation," said Hope. "I was very impressed with the appearance of your hall and the effectiveness of your staff and game."

Hope is scheduled to attend the National Indian Gaming Association's Fall conference in Tulsa this November. Qualls, who is on the board of directors of that association, will meet there with Hope to discuss the future of Indian gaming in Oklahoma and plans to set a date where Hope will make formal visit the hall again and be received by the Business Committee.

"I believe that Tony Hope is a good man to be in the corner of the Potawatomi Tribe, and at this point, from the positive reaction he has toward our operation, he's there," Qualls pointed out.

Along with issues facing Indian gaming, Qualls also attended various marketing and public relations conferences.



Portraits given to Tribe

These three portraits of family members were presented to the tribe by John A. McDonagh, Col. USAF (Ret.), and his wife Virginia, daughter Kathleen and sisters Margaret A. Allen, Mary G. Eastman and Rita J. McDonagh. McDonagh, a tribal member, said in a letter to Chairman John A. Barrett Jr. that the family decided to give the framed oil paintings to the tribe because "we know that the paintings have great significance to many members of the Citizen Band Potawatomi Tribe." The unsigned paintings are original portraits, not painted from photographs, he said. They are of Joseph Bertrand Sr. (1778-1865), at the top of the photo, and Margaret Fabing Bertrand and Benjamin Henry Bertrand, lower left and right, husband and wife. Benjamin, the son of Joseph, is McDonagh's great-grandfather. The portraits arrived at the tribe safely from Santa Rosa, California, and will be hung in a suitable location.



Earns degree

Tribal member Judith Shreve graduated April, 1990, with a Bachelor of Science Degree in Consumer Relations and Technology from Western Michigan University. Judith maintained a 4.0 grade point average while in school. Congratulations!



In your opinion ...

Researcher seeks help

Dear Editor:

I would appreciate it if you would run the following announcement in the newsletter.

I am conducting a study which includes the topic of Swiss emigrants from Valais Canton and their links with the Potawatomi tribe and with individual Potawatomis. Any information on Potawatomi/Swiss Valaisan marriages or involvement through the Jesuit missions, such as Mission Sainte Marie, Kansas Territory, or in any other way would be greatly appreciated.

Please contact: Jane Roberts Chapman, 4136 Leland St., Chevy Chase, MD 20815. Many thanks.

Sincerely,

Jane R. Chapman
Chevy Chase, Maryland

Potawatomi bands pow wow

Dear HowNiKan,

Though I would drop a brief note to let you know how much I enjoy the HowNiKan. I've just returned from the Pokagon Band Potawatomi pow wow at South Bend, Indiana. Seems as though the various Potawatomi bands have all had very successful pow wows this year. This is good.

Just a brief mention - I was greatly pleased to meet with a grandelder, and Citizen Band friend, Bill Wamego from Tulsa. This man, in his love for people, is truly a P.R. man of consequence for all the Citizen Band people. His heart is good.

Enclosed is a small check to cover a continuing subscription and perhaps, in some small way, assist the Neshnabek.

Kche Megwetch,

Jim Dowd
St. Charles, Illinois

Will answer mail soon

Dear HowNiKan:

Many, many thanks to all concerned with HowNiKan paper. I find it interesting and very informative.

Through it I'm finding and hearing from kinfolks I never knew.

Tom Hamilton, Lester Thuma and, if I'm not mistaken, my cousin Vernon F. Motley have all written to me. I wish to acknowledge that and I'll be answering them as soon as I put together any information I have.

Sincerely,

Beatrice M. Molina
Los Banos, California

P.S.

This \$10.00 goes to the HowNiKan. Also I want to thank Mary Farrell for forwarding me the letter from Tom T. Hamilton. It was greatly appreciated.

Thanks for help with teeth

HowNiKan:

I want to thank you all for helping me with my teeth. I received the check and it sure did help.

I enjoyed the Regional Council meeting in Dallas. I am glad that we have the Regional Council meeting once a year, it gives us a chance to know what a good job you all are doing.

It was a very good day for me. I met some of my late Grandma Haas Castlebury's kin folk. Jim Haas lives at Stanford, Texas and I was very happy to meet him.

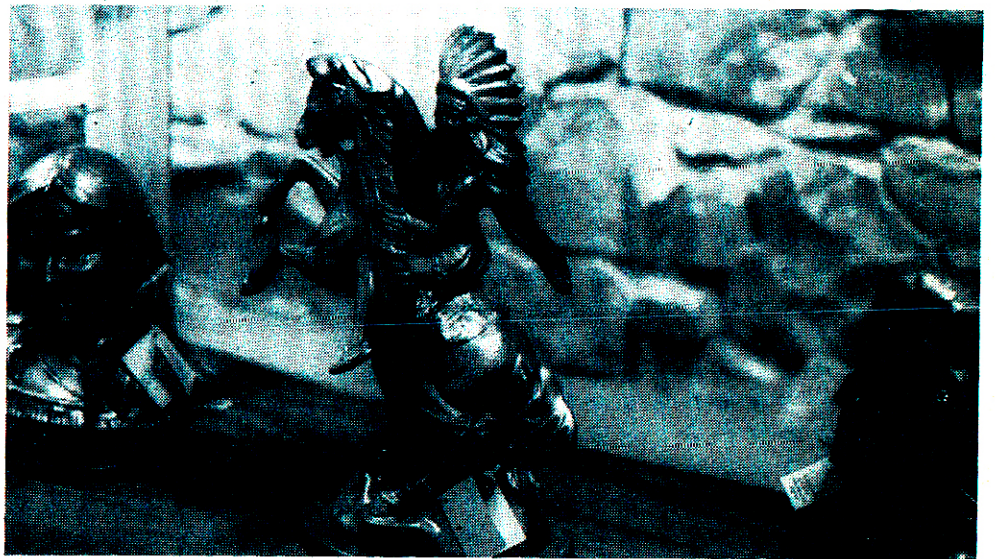
I also met my late mother-in-law's nephew George Melot and wife. They live in Lubbock. It is nice to know that I can visit George and his wife.

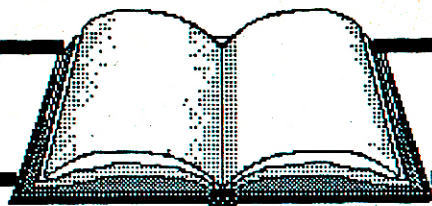
Sincerely,

Oleta C. Holloway
Texas



The Opening of The Potawatomi Art Gallery 1901 South Gordon Cooper Drive October 30, 1990





For the record...

Business Committee Minutes

August 6, 1990

Present: Chairman John A. Barrett, Vice Chairman Linda Capps, Secretary Treasurer Bob Davis, Committeeman Hilton Melot, Committeeman Francis Levier, Accounting Director Carolyn Sullivan, Tribal Rolls Director Mary Farrell.

Chairman Barrett called the meeting to order at 6:50 p.m.

Francis Levier moved to approve the July 17, 1990 minutes of the Business Committee; Hilton Melot seconded. Passed 5-0.

Francis Levier moved to approve the July 17, 1990 minutes of the Business Committee; Linda Capps seconded. Passed 5-0.

Francis Levier moved to approve the purchase of 1 F15 self propelled Blakeney Lawnmower, 1 1990 Toro Greensmaster 3000 with 11 blade reel, 1 Toro Groundsmaster 322D with 72" deck, 2 Cushman GT-14 wheel, 8 hp 4 cycle dump beds for \$29,731.00; Bob Davis seconded. Passed 5-0.

Bob Davis moved to approve Resolution #91-09 enrolling 26 descendant applicants; Hilton Melot seconded. Passed 5-0.

John Barrett moved to approve Resolution #91-10 enrolling 27 descendant applicants; Linda Capps seconded. Passed 5-0.

Linda Capps moved to approve Resolution #91-11 enrolling 25 descendant applicants; Francis Levier seconded. Passed 5-0.

Hilton Melot moved to approve Resolution #91-12 enrolling 19 descendant applicants; Bob Davis seconded. Passed 5-0.

Francis Levier moved to approve Resolution #91-13 enrolling 17 descendant applicants; John Barrett seconded. Passed 5-0.

Francis Levier moved to approve Resolution #91-14 enrolling 5 tribal members eligible for enrollment under previous blood quantum guidelines; Hilton Melot seconded. Passed 5-0.

Bob Davis moved to approve Resolution #91-15 rescinding Resolution #91-8 which was adopted on July 17, 1990 to accept a proposed division of excess funds at the Shawnee Agency and reprogram the Citizen Band Potawatomi Indian Tribes of Oklahoma's in the court contract; Hilton Melot seconded. Passed 5-0.

Francis Levier moved to approve Resolution #91-16 requesting the Bureau of Indian Affairs to reprogram a proportionate share of the \$30,800 which is available in 1991 from a savings due to reorganization of executive direction and administrative services, but not agreeing to the Area Director's formula for the division of the money; Hilton Melot seconded. Passed 5-0.

Motion made by Bob Davis to end the Wheeler-Caldwell litigation with the three conditions described in the letter from Michael Minnis and Associates to Bob Davis dated August 2, 1990 and advise Lindsay Simmons of Doyle and Savit that we wish to contain any additional cost at this point incurred from her office to Michael Minnis's office unless there is a critical issue that has potential of influencing the case before the U.S. Supreme Court; Hilton Melot seconded. Passed 5-0.

Meeting adjourned at 10:30 p.m.

All Native Americans belong to the 'Wannabe' tribe

There seems to be one tribe in the Native American community that is growing. It's called the "wannabe" tribe.

When it comes right down to it, we all are members of some wannabe tribe. Wannabe rich, wannabe tall or skinny, blonde or brunette or 21.

The reasons for those wannabes are rather obvious. But the reasons for the wannabes of the Native American culture are a little more elusive.

Do they wannabe Native Americans because our families are so important? Because we cherish our children? When

other cultures seem to be raising latch-key kids, we still strive to keep the family intact.

Is it because our families are our lives? When others are putting their parents in nursing homes, where some are left and forgotten, we still strive to live as an extended family.

Is it because we respect our elders? Even our cultures label them differently. Most non-Indians refer to them as elderly which implies sickly, helpless and useless. We refer to them as elders, which reflects respect and acknowledgment of their wisdom.

Do they wannabe Native Americans because we are natural environmentalists?

When our air and water are so polluted life itself is threatened, will they follow our belief about Mother Earth? Take what you need, but give back a little of yourself in return.

Could it be for material gain? Such as our health services, scholarships and job consideration as a minority? These are those professional wannabes who surface at colleges and universities or seeking high level governmental jobs, thereby knocking legitimate Indians out

of key positions. We all know a few of these bloodsuckers.

Or is it at the very core of our culture is spirituality? Many are seeking answers they cannot find elsewhere. They've tried everything else, asked everyone else, but now some are turning to us and are beginning to question where our strength comes from. We hold no secrets. We will share wisdom, share our culture, with those who are genuinely interested — to those who seek answers with their hearts.

But we also wannabe part of another tribe — the human tribe

— with equal treatment, equal respect and dignity. Without racism, without discrimination. We are only different — not less.

— From The Lakota Times

HowNiKan donations

Frankie Allison, Indiana, \$10
Edna Blevins, Oklahoma, \$5
Donald J. Pearce, New York, \$20
James Dowd, Illinois, \$20
Beatrice M. Molina, California, \$10
Martha Boling, Kansas, \$15
Pamela J. Keller, Indiana, \$10
Tahnee R. Wood, California, \$5

Statement Of Condition

September 30, 1990

ASSETS

Cash and Due from Banks	1,013,131
Federal Funds Sold	1,220,000
Investment Securities	2,750,297
Federal Reserve Stock	75,000
Net Loans	13,711,169
Bank Premises, Equipment and Fixtures	393,011
Other Assets	579,858
Total Assets	19,742,466

LIABILITIES

Deposits	17,734,599
Other Liabilities	203,385
Stockholder's Equity	1,804,482
Total Liabilities and Stockholder's Equity	19,742,466

OFFICERS

Dennis D. Jett
President, Chief Executive Officer

James R. Hayden
Senior Vice President

Jane Harris
Vice President and Cashier

Charles W. Thomas
Vice President

DIRECTORS

John A. Robinson, M.D.
Ophthalmologist, Chairman of the Board

John A. Barrett, Jr.
Refinery Owner
Vice Chairman of the Board

Dennis D. Jett
President, Executive Officer

Jerald A. O'Conner
Harvey's Inc.

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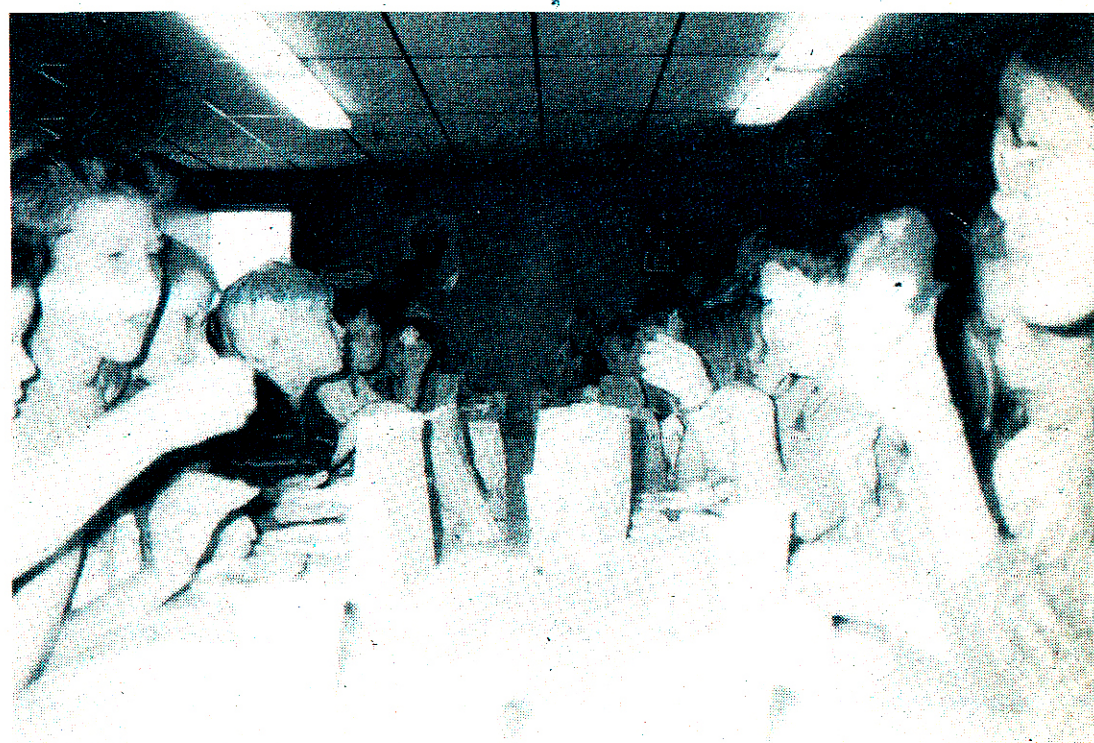
SAME DAY POSTING

No early cut off times. Any deposit prior to 7 p.m. will be posted to your account the same day.

BABES

(Beginning Alcohol and drug Basic Education Studies)

Citizen Band Potawatomi Tribe use puppets to help teach Macomb students about drugs and alcohol. Pictured below (left to right) are David Rice, Donetta Littlehead and Yvette Wiley.



Citizen Band Potawatomi Tribe and puppets teach Macomb students self esteem, confidence and to 'say no to drugs'

By RICHARD BRIGHT

With the the help of seven puppets and the Citizen Band Potawatomi Tribe, some Macomb elementary students have been feeling a little better about themselves lately.

Self esteem, confidence building and drug education have come together for the benefit of kindergarten through 3rd grade Macomb students as the Beginning Alcohol and drug Basic Education Studies (BABES) program wrapped up its three week, seven-session campaign to make young people feel good about themselves and aware of the alternatives to substance abuse.

The tribal-sponsored program has been travelling to various

schools throughout the county for more than three years now, coordinator David Rice said.

"The program covers several different subjects. One subject might be peer pressure, for example," he said.

After seven sessions, the Macomb students were treated to a party celebrating their completion of the program last Thursday. Cupcakes and certificates were accepted with equal gusto by the children after they introduced the puppets to the attending parents.

"The program builds self esteem and self confidence. It tells them it's okay to talk to someone if something is bothering you, it's okay to show your feelings," said Joyce Abel,

Director of Health Services for the tribe.

She said the idea to do the program was inspired by a demonstration she saw at a workshop in Oklahoma City several years ago.

"We saw the need in the health care program. We need to remember that children are people too, and this helps to express that," she said.

BABES is a federally funded program that provides for the payment of a coordinator, training, and materials.

"We rely quite a bit on volunteer work," Abel said. "A lot of the girls in the offices just volunteer to help. It's great."

The need to get to children now before problems develop

later goes beyond tribal/non-tribal boundaries, she said.

"We try to focus on all children because children are our greatest asset. If we could only get one child to feel better about himself or to handle a difficult situation better, then this is all worth it," she said.

"This program is the only one of its kind to cover this age group. The younger you can get these children the better," Abel said. "Hopefully they can retain the information and maybe use it."

Attendance of the program has been steadily rising, worker Donetta Littlehead said. "It's getting real big," she said.

She added that summer versions of the program can be

more in-depth with extra speakers brought in and arts and crafts added.

"The most rewarding part of the program is when you see the faces of the children light up when they realize they really are special," Abel said.

Sandy Sparks, Macomb Elementary principal, said that she approved of the program, but "we haven't had a chance to get feedback from the teachers yet. We need to know what parts they liked and didn't like," she said, adding that the first comments from teachers were approving.

"The program is compatible with our health and science education," she said, adding that it is hard to find material of this nature geared for young children.



A Potawatomi welcome to these new members

Abbott, Dana Jane	Donahue, Mrrissa Marie	Humphries, Zachary Lane	Mullins, Adam Alexander	Stuart, Jobe Phillip
Abbott, Jessica Lynn	Drane, Amy Larissa	Hurst, Mark Harison	Mullins, Joreeca Lynn Martin	Suellentrop, Julie Marie
Adkins, Steven Lee	Drane, Gene Rachelle Gaddy	Hyatt, Jacqueline Kay Martin	Neddeau, Ryan Perry	Suellentrop, Kathleen Elizabeth
Alderson, Nicholas John	Dunham, Allison Grimmer	Isbill, Rowdy Baxter	Niblett, Shane Michael	Suellentrop, Kevin Charles
Anderson, Bryan Paul	Eddy, Jason Darrick	Jackson, Demian	Oberhansly, Melinda Sue	Suellentrop, Steven Francis
Anderson, Kevin Paul	Edwards, Jonathan Andrew	Johnson, Jennifer Ann DeWitt	Pearce, Daniel	Sullivan, Sean Patrick
Anderson, Laura Kay	Edwards, Timothy Hunter	Johnston, Richard Bryan	Pearce, Margaret Wickens	Thomas, Matthew Alan
Bailey, Diane Sue	Everett, Rodney Duane	Juneau, Allison Sherry	Pearce, Ryder Fitzgerald	Thomas, Monica Diane
Barich, Jr., Richard Edward	Everett, Ronda Leann	Juneau, Christine Elizabeth	Pearce, Tyler Lightsinger	Thompson, Troy Allen
Bazil, Mark Leroy	Fowler, Tiffany Nicole	Keplinger, John Kurt	Pershall, Brett Lee	Trousdale, Jeffrey Lee
Bearden, Davonia Marie	Freestone, Cynthia Lee	Kinslow, Tina Renee	Pershall, Kyle Jordan	Trousdale, Jonathan Louis
Bearden, Rachele Lynn	Oberhansly	Kirk, Jr., Gary Wayne	Pershall, Michael Joseph	Trousdale, Rachel Marie
Bellscheidt, Karen Lynn Barich	Freestone, Mitchell Layne	Konechney, Darren Lee	Pritchett, Bryan David	Trousdale, Renee' Diane
Bergeron, Chadley DeLayne	Fugate, Dara Kay	Konechney, Lindsey Nicole	Pritchett, Chad Steven	Underwood, Angela Babette
Berry, Amanda Louise	Gardom, Brooke Marguerite	Kubiak, Dustin Lynn	Pritchett, Kayla Elyse	Underwood, Todd Walter
Bevington, Aaron Lee	Anne	Kubiak, Stephanie Anne	Pritchett, Michael Thomas	Ward, Corey Lynn
Bevington, Thomas Michael	Gardom, Christopher John	Kuestersteffen, Hilary Michelle	Pritchett, Timothy Richard	Weatherford, David Allen
Bevington, William Pardee	Marshall	Kulani, Spencer Alexander	Provencher, Michael Patrick	Weaver, Beau Charles
Bishop, Kendra Lynn	Gardom, Robert Franklin	Lally, Stephanie Diane	Pulliam, Kimberly Michelle	Weaver, Chandra Alanna
Blevins, Cory Mitchell	Gault, Chad Anthony	Langpap, Pamela Lee Gardom	Ray, Jason L.	Weimer, Kathleen Diane Wood
Blevins, Torri Dawn	Goyer, Katherine Marie	Larman, Hayley Michelle	Ray, Ky Linn Coffey	Weimer, Kelli Dawn
Blevins, Victoria Nicole	Goyer, Robert A.	Larman, Lindsay Nicole	Ray, Raymond Raydale	Wheeler, Stephanie Lea
Bourlon, Brett Michael	Graves, William Muyco	Larson, Jonathan Richard	Reno, Erica Renea	Whitaker, Timothy Shane
Butler, Candy Kaylene	Greenwalt, Crystal Nicole	Larson, Jr., Patrick Jay	Reno, Jr., Michael David	Whitten, Darbi Rene
Cannedy, Jared Keith	Greenwalt, Evan Truett	Larson, Russell Lee	Reno, Lisa Renea Sands	Whitten, David Thomas
Cannedy, Joshua David	Greenwalt, Jason Kent	LeClaire, Daniel Edward	Reno, Tara Kay	Whitten, Matthew Ryan
Childers, Jeremy Lyn	Grimmett, Jonathan David	LeClaire, Jared Preston	Rhodd, Jr., Donald Gene	Wier, Melanie Dawn
Clark, Paul Michael	Grimmett, Patrick Grayson	LeClaire, Jr., Aaron Francis	Roberts, Roger Alan	Wilson, Debra Kay
Clark, Stephen Daniel	Hanson, Jarad Matthew	Lee, Bryan Ray	Robinett, Dale Lee	Wilson, Kevin Ray
Clark, Timothy David	Hanson, Jeffrey Ryan	Lute III, William Marshall	Roselius, Kassi Ann	Wilson, Tracey Lee
Clifford, Careylyn	Harless, Danette Mechele	Maddux, Jr., Thomas Dean	Rush, Christie Michelle	Wilson, Trey Allen
Clifford, Tracy Elizabeth	Harper, Michael Paul	Manzer, Brett Jeffrey Eugene	Rush, Clayton Sterling	Wilson, Troy Aaron
Coker, Shelly Louise Habgood	Haynes, Sherri Mae Seaton	Marcus, Sara Janae	Russell, Afton Canyon	Wolf, Kenneth Clifford
Coker, Todd Allen	Helgerson, Talana Rea	Marsee, Randall Lewis	Russell, Max Bradley	Woodfin, Julie Nicole
Cox, Joseph Adam	Hennigh, Coty Willis	Marsee, Stacy Dawn	Ryan, Kristy LeAnn	Woodfin, Lori Michelle
Cox, Merideth Anne	Hey, Kyle Wayne	Martin II, Thomas Andrew	Sands, Jeffrey Allen	Woodfin, Stuart Douglas
Crook, Andria Terry	Hey, Shelli Leann	McClung, Cindy Sue Phillips	Sands, Misty Dawn	Wright, Michael Ray
Crook, Melati Mariya	Hill, Christopher Lee	McClung, Garrett James	Savory, Benjamin Dean	Wright, Rachel Renee'
Crook, Suraya Renee	Hobbs, Angelica Cherish	McClung, Justin Levi	Savory, Crolyn Janelle	Wrixon, Robert Patrick
Curley, Lea Ann	Hobbs, Jimmisue Denise Harless	Melott, Carol Ann	Savory, Nikole Sue	Wrixon, William Hogan
Davis, Crystal Dawn	Hobbs, Leichelle Desiree	Melott, Cheryl Lynn	Schaefer, Edward Lee	Wyatt, Crystal Jean
Davis, Heather Danielle	Hodge, Bridgett Dawn	Melott, Susan Renee	Schaefer, Michael Thomas	Wyatt, Jimmy Joe
Davis, Michael Dale	Hodge, Matthew robert	Mercer, Michael Christopher	Schoemann II, John David	Yeager, Alan Ray
DeVous, Stacey Lynn Wilson	Holliday, Emily Page	Merrill, Jonathan Michael	Scott, Matthew James	Yeager, Donny Joe
DeWitt, Beth Suzanne	Holliday, John Wyatt	Milobar, Daniel Gregory	Seaton, Shirley Dawn	Zook, Caleb Lee
DeWitt, David Matthew	Holliday, William Dodge	Milobar, Melissa Jean	Shurtz, Jennifer Fay	Zook, Jacob Russell
DeWitt, Jonathan Andrew	Holloway, Jr., Clifford Maurice	Milobar, Robert Matthew	Smith, Jennifer Lynn	
Donahue, Catherine Mary	Hudson, Eva Cathleen			

Colonghi named campaign director for national museum

Smithsonian Secretary Robert McC. Adams and National Museum of the American Indian Director W. Richard West Jr. have announced the appointment of John L. Colonghi as national Campaign Director of the Museum of the American Indian. Colonghi, director of development for the Medical Center and Cancer Center at the University of California, San Diego, begins his new position on Jan. 1, 1991.

As Campaign Director, Colonghi, 42, will be responsible for private-sector fund raising for the Smithsonian's Museum of the American Indian, which will be built on the National Mall in Washington, D.C. The current estimate for construction costs of the new mall museum is \$106 million. The legislation establishing the museum requires that one-third of the construction costs be secured from private sources.

Colonghi is a Native American (Aleut) with a distinguished career in both fund raising and Indian education. As the only development officer for the UCSD School of Medicine's Medical Center and Cancer Center for four years (1984-1988), he has been responsible for all facets of fund raising; he was instrumental in garnering more than \$80 million in private support during that time. During the past few years, as director of the development office, he has focused on major gifts and has been successful in generating a number of multimillion-dollar gifts to the university's medical components as well as other general campus programs.

In making the announcement, West said, "I am delighted that we have been able to recruit John to head our National Campaign Office. With his outstanding fundraising experience, I feel confident that we will be successful in the private sector. In addition, the National Campaign will take place concurrently with our continuing consultations with American Indian communities and tribes nationwide and our program planning for the new museum. John's experience in these areas will also be very helpful in assuring the success of the national Museum of the American Indian."

Colonghi said, "The past 15 years have provided me with the training and experience I need to accept the challenges of the position of National Campaign Director for the National Museum of the American Indian. In fact, my entire career has prepared me to meet this incredible and important challenge."

"In light of the nation's economic condition, it will be extremely difficult to secure the private support we must have for the new museum to become a reality. But I am convinced that the stature of the Smithsonian, combined with the timeliness of the National Museum of the American Indian, will allow numerous opportunities to be uncovered. Finding these opportunities and bringing them to fruition in support of the new museum will be the foundation for my efforts and for those of the staff which I will recruit to work with me."

"The importance of this museum to native people cannot be overstated. In the final analysis, I owe a great debt to American Indian people and to our culture for making this opportunity available to me."

Prior to his development position, Colonghi was director of the Indian Studies Department and program and associate director of foundations at Eastern Washington University in Cheney, Wash. (1978-1984). He also served for a year at Chemawa Indian School (Salem, Ore.), part of the Department of Interior's Bureau of Indian Affairs.

Colonghi was born in Portsmouth, Va., but grew up in San Diego, Calif. He received an associate of arts degree in psychology at Grossmont College in El Cajon, Calif., in 1969 and continued his studies with a focus on social work at San Diego State University in 1972. From 1971 to 1975, as an aspiring professional football player, Colonghi played defensive back in both the World Football League and the National Football League (Portland Thunder, New York Giants, St. Louis Cardinals and Dallas Cowboys).

Colonghi serves on the boards of or as a member of numerous service and youth organizations. Several of these organizations have focused on Indian issues.

The private-sector campaign to raise funds for the National Museum of the American Indian will have its first fund-raising benefit on Oct. 19 in Washington, D.C., with the World Premiere of "Dances with Wolves." This epic film stars Kevin Costner, who also makes his debut as a director. The story is about an ordinary man caught up in the changing times of the 1860s when white settlers began their journey west to the lands of the American Indians. The premiere also will benefit the Smithsonian Resident Associate Program, which is celebrating its 25th anniversary this year. For more information, call (202) 357-3030.

Tribes in Oklahoma...

Oklahoma Indian Legal Services Seeks input on law issues

Dear Community Member:

The Oklahoma Indian Legal Services (OILS) Board of Directors decides which type of Indian law issues will be handled by OILS each year. The Board of Directors is interested in hearing the ideas of the Indian community before designating its case priorities for 1991. We need your help to better serve you, the Indian community members.

All Indian clients, potential clients, and members of the Indian community are invited to complete the following survey, clip it out, and send it to the address below. Please note that OILS handles Indian status related cases, and that Legal Aid of Western Oklahoma and Legal Services of Eastern Oklahoma handle other types of cases for low income Indians.

Your Tribe: _____ Your county of Residence: _____
(CHECK ONE)

ISSUES	IMPORTANCE and NEED
	High Medium
Low	
LAND PROBLEMS	
•Wills	_____
•Deed approvals between family members	_____
•Restricted and Trust Land Problems re: oil and gas	_____
•Restricted and Trust Land Problems, including mineral rights	_____
•Probates and heirship cases in state court or before an administrative law judge (where someone who owned restricted or trust Indian land has died)	_____
•Hunting and fishing rights	_____
•Water Rights	_____
•Other Problems (Please list)	_____
INDIAN CHILD CUSTODY PROBLEMS -GENERAL	
•State (DHS or DA) Removes Child from family and files a case in state court	_____
•Nonparent tries to take Child	_____
•Adoptions	_____
•Grandparent Visitation	_____
•Disputes between family members over custody of child in cases not involving divorce, where one party is represented by an attorney	_____
•Other (please list)	_____
TRIBAL SOVEREIGNTY:	
•Tribe needs assistance in developing tribal codes or other governmental matters.	_____
•Some type of court action in tribal, state or federal court raises a question as to who (state, tribe, or federal government) has legal authority over that case	_____
•Case in which the state is trying to make Indian person do something where the state doesn't have legal authority over person	_____
•Other Problems (Please list)	_____
INDIAN HOUSING	
•Housing authority is trying to make a MHO homebuyer move, because behind in house payments, or for other reasons.	_____
•MHO homebuyer needs rights protected (example: homebuyer doesn't have running water in home, house floods, electrical problems, etc.)	_____
•Other problems (Please List)	_____
INDIVIDUAL RIGHTS	
•Tribal Enrollment Problems	_____
•Indian Religion Issues	_____
•Federal or state assistance problems where Indian trust assets are considered for eligibility (social security, public assistance, etc.)	_____
•Indian Education problems	_____
•Tribal or Indian Health Service problems	_____
•Indian Civil Rights Act problems	_____
•Other problems (Please List)	_____

Help available for Native Americans Interested in public health careers

Native Americans who have an interest in the environment, biostatistics, community health education, teaching or business, are invited to explore a program at the University of Oklahoma Health Sciences Center in Oklahoma City.

The Graduate Program in Public Health for Native Americans, offered by the OU College of Public Health, provides career opportunities for Native American college students and those already working in health care professions, said Jane Tiger, associate director.

More than 100 American Indians have received master's and doctoral degrees through the program, and many now hold positions with the national Indian Health Service, one of seven agencies under the U.S. Public Health Service. The OU Health Sciences Center is one of the only three colleges in the country that offer this training, Tiger said. The IHS has funded the program since 1979 in an effort to train students to become IHS administrators and/or meet the needs of tribal health agencies.

"There is a serious underrepresentation of minorities, especially American Indians, in all medical professions," Tiger said. "This program is trying to narrow that gap."

A Master of Public Health and a Master of Science in Public Health degrees are offered in health administration, biostatistics and epidemiology, environmental health and health education. Graduates may choose to specialize in any of the following areas: industrial hygiene, occupational health, environmental health, health administration, community health education/health promotion, and biostatistics and epidemiology. A Doctor of Public Health and a Doctor of Philosophy degree also are offered.

Program graduates usually are offered positions with the IHS or with tribal health agencies upon graduation. Positions with hospitals, community agencies, universities, business and industry also are available. More Native American public health professionals will be needed in the next decade, as many tribes begin assuming responsibility for their own health care, in response to the passage of the Indian Self-Determination Act and the Indian Health Care Improvement Act, Tiger said. Several tribes, in fact, now own and operate their own hospitals, and many IHS clinics are beginning to incorporate Native American rituals and culture into their operating methods, she added.

A limited amount of financial aid, stipends and assistantships are available from a variety of sources, including the Indian Health Service Scholarship Program. Competition for financial aid is intense, and students should begin the financial aid application process immediately after the first of the year, Tiger said.

"Our program provides the IHS with qualified, knowledgeable persons to administer and work in their health facilities," she added. "But it also offers American Indians a better chance to compete for public health jobs, along with

the psychological benefit of working with their own people."

Program participants must meet the admission requirements for the OU Graduate College, and must possess either a bachelor's degree of a professional degree (M.D., D.V. M. or equivalent) from an accredited institution. It is helpful, but not necessary, to have a background in natural, physical or health sciences and/or professional experience in the public health field, Tiger said.

The program also offers a "Study While You Work" option, designed for health care professionals who are unable to attend classes during regularly scheduled periods. The program may be completed through attendance at an intensive summer program on the Oklahoma City campus, and through selected weekend classes during the fall and spring semester, plus study assignments at home. Through this approach, the student can earn an MPH degree and not be absent from work for more than 60 days per year, Tiger said.

For more information about the pro-

Kiowas negotiating with Anadarko

for program contracts

During a recent meeting of the Seven Tribes of the Anadarko Agency, the Kiowa Tribe announced plans to contract the Anadarko Agency of the Bureau of Indian Affairs. In a resolution submitted to the BIA, the Kiowa Tribe stated its intent to contract the Kiowa share of the Anadarko Agency services under P.L. 93-638, "The Indian Self-Determination Act". Negotiations and personnel actions are expected to take three to four months before the tribe actually assumes control over the programs.

Court

From page 1

state's appeal from the U.S. District Court ruling in favor of the tribe. The state has until Nov. 15 to file the Brief of the Appellant, and the tribe will then have until Dec. 17 to file the Brief of Appellee. The Tax Commission would then have until Jan. 16 for the final preparatory step, filing a Reply Brief of Appellant.

However, any or all of those steps could be completed before the deadlines set, making it possible that the Court will hear the oral arguments as early as January. Minnis feels, however, that it will probably be February. He said that the Court normally will not schedule oral argument less than two weeks after the brief of respondent or appellee is due.

When the day comes for oral arguments, the parties will have only a half-hour for that purpose. The appellant — the Tax Commission — may split its time and presents its arguments first and last. After oral arguments are heard, a decision will probably be handed down in about six weeks.

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DALLAS REGION

September Marriott



Lori Cleveland, 6, the youngest girl tribal member present, was given a t-shirt by Linda Capps.



Above: Tribal Secretary-Treasurer and Administrator Bob Davis reports on the success of tribal enterprises. **Top right:** Tempting cold cuts, cheese, soup, salads and desserts were set up buffet-style for tribal members. **Bottom right:** Bob Davis serves tea to tribal members enjoying the luncheon provided by the tribe.

ANAL COUNCIL

30, 1990
Quorum



Youngest boy tribal member present, Joshua Dorries, 2, was given a t-shirt by Linda Capps



Above: Grievance Committee member Gene Bruno, left, signs Buddy Mitchell up as a volunteer to staff the Dallas regional office when opened. **Top left:** Vice Chairman Linda Capps, right, presents mug to George Melot, Lubbock, Texas, who came farthest for the meeting. **Bottom left:** Oleta Holloway, left, 76 and R.L. Melot, 77, center, share the "wisest" honors as the oldest tribal members present. Chairman John Barrett, right.

ST. MARYS

By Father Maurice Gailland

*Diary Of The Potawatomie Mission
Of St. Marys On The Lake*

1849

January 1:

The last Mass was at seven-thirty A.M. A large concourse of Indians, who were not hindered by the difficulty of the journey, came from the other bank of the river; as was the custom, they greeted the Fathers with customary handshakes. Extraordinary joy and love for us shone in everyone's face despite the long series of hardships. They gave us some venison; the great amount that they gave us put us to shame. In the evening there was benediction with the usual sermon. Both Fathers afterwards went to offer New Year's greetings to the Madames.

January 2:

The weather, again, is very cold. We see, with indescribable grief, certain Indians without even the bare necessities of livelihood.²⁴ A sick woman visits us.

January 3:

The sky is very cloudy and depressive; Charlot returns from the hunt carrying two prairie chickens.²⁵ John Tipton taught Father Gailland the Indian language.

January 4:

The sky is serene, and a little snow has melted.

January 5:

The weather is gloomy and piercingly cold. the sons of Mr. Darling returned to our home. Finally Father Hoecken arrived, so long desired by all; he suffered greatly from cold and hunger.²⁶

January 6:

Weather is very cloudy. In the evening we had a large snowfall mixed with hail and rain. the last Mass was at eight o'clock. The son of Mr. LaFromboise came.²⁷ We visited a sick woman.

January 7:

Sunday. In the morning the last Mass was at ten-thirty o'clock, without any hymns. Father Hoecken preached in Potawatomie. In the afternoon at about three there was benediction with a sermon in French, preached by Father Gailland. The cold is quite intense. A furnace was placed in the chapel last night.

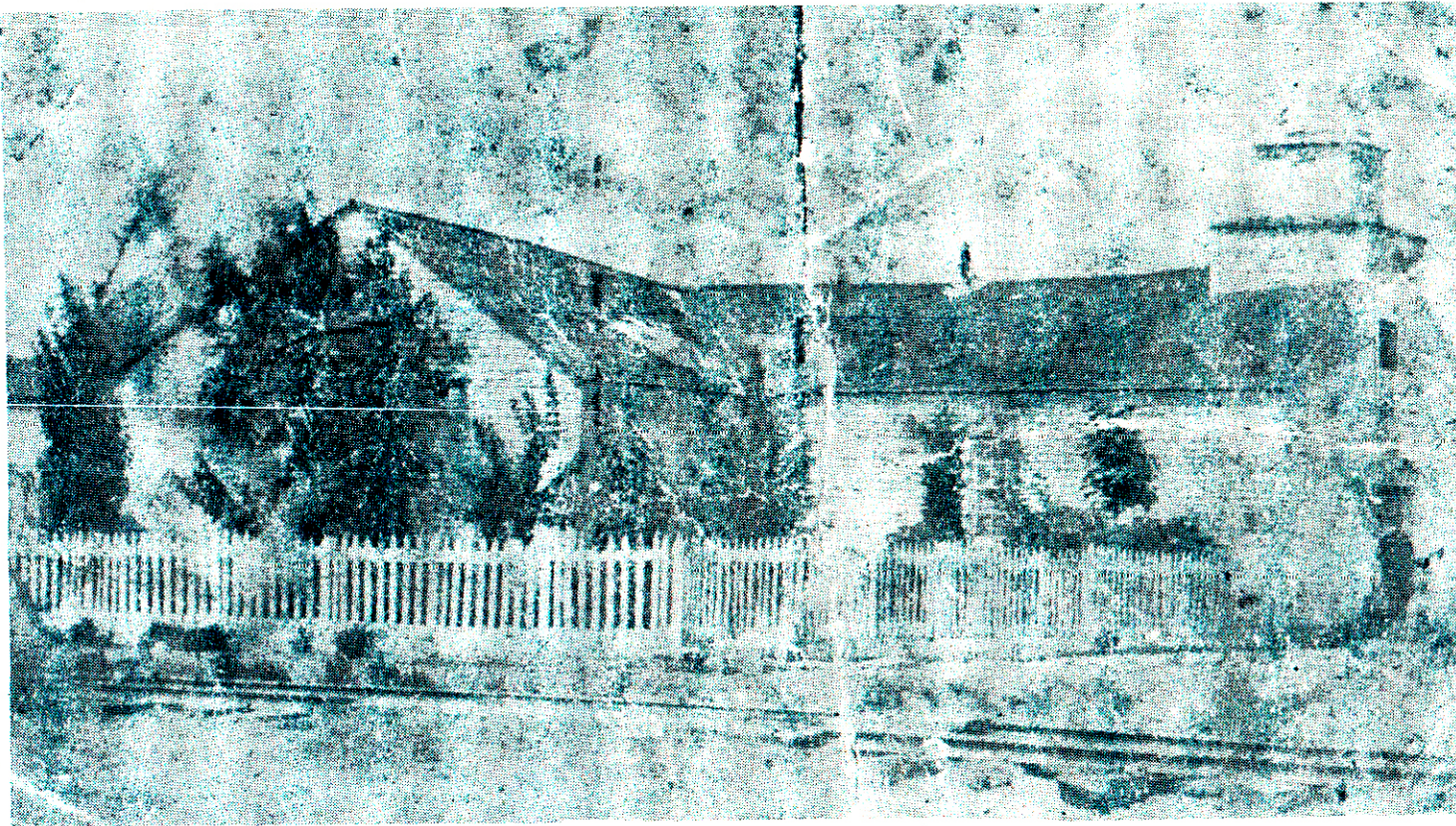
January 8:

The sky is exceedingly gloomy; the cold is severe. In the evening it snowed. An Indian, while trying to cross the river on the ice, lost his horse which broke through the ice and drowned.²⁸ The happy news of the beatification of Peter Claver made us exceedingly joyful.²⁹ The students have started back to school again. Reverend Father Superior conducts the class.

January 9:

Sky is clear, but is very cold. Yesterday and today Father Hoecken heard some confessions.

More biting weather. Father Hoecken cared for a sick person on the other side of the river.³⁰ An old Indian, Pehimak by name, came to us, in order to go to confession in preparation for Baptism which he sought so ardently.³¹ Reverend Father Superior received a letter from Father Trudens pertaining to some money matters—both are in friendly disagreement.³² Father Gailland starts his tridum preparatory for the renovation of his vows.³³



Look Hard: This Is An Old Reproduction Of The First Church At St. Marys

January 11:

The wind blew so violently, whirling through the air, that it threatens to destroy the house and to uproot trees. Early in the day the wind was from the east, and then it changed to the south. The snow is melting as a result of this change.

January 12:

The south wind blew all night up until noon, and a great amount of snow melted. At noon, however, the wind changed and the weather became very cold. Father Hoecken has not yet arrived; for this reason the catechism of Pehimak must be dropped again.

January 13:

The cold is extremely intense. The snow is so hard that a man can easily walk over it.

January 14:

Sunday. The feast of the Holy Name of Jesus, Mass at ten o'clock. There was no singing because of the very intense cold; afterwards there was a sermon in English by Father Superior with someone to interpret it into Potawatomie. In the afternoon at three o'clock there was benediction with a sermon in French preached by Father Gailland. Father Hoecken arrived about noon. Father Gailland renewed his vows.

January 15:

The sky is serene but cold. We had Mass and class as usual.

January 16:

In the morning it was intensely cold; in the evening the weather was rather mild. Mass and class as usual.

January 17:

There was Mass and class. The sky is clear.

January 18:

We had Mass, also class today. The weather is very cold, but the sky is clear. For third time the stove-pipe was burning.

January 19:

We had Mass and class. The cold is

moderated by the wind from the south. A new catechuman joined us. There was a fire in the top of the chimney. Father Hoecken heard confessions.

January 20:

There was Mass, but no class today. The weather is again very cold. Father Hoecken and Verreydt heard confessions. Mrs. Darling and LaFromboise came to visit us.³⁴

January 21:

Sunday. There was Mass, followed by a holy hour. No class today. In the morning there was a sermon in Potawatomie. In the evening there was benediction with a sermon in French and Potawatomie. The sky is clear.

January 22:

As usual, Mass and class. Father Hoecken is called to care for a sick man across the river. Exechiel Pelletier returned after a long stay at home because of sickness. The weather is the same as yesterday.

January 23:

As usual, Mass and class. Joseph Darling arrived unexpectedly. Father Hoecken returned. We received a friendly greeting from Mr. McDonald.³⁵ Weather is mild.

January 24:

As usual, Mass and class. The weather is most mild. The south wind blew all day. A good amount of snow melted.

January 25:

As usual we had Mass and class. Very early in the morning the wind changed and it became very cold. A little four year old boy died. The funeral will be held tomorrow.

January 26:

Mass was celebrated this morning. There was no school because of some urgent work. Weather is somewhat colder but serene.

January 27:

Mass this morning, but no school. Some confessions were heard. Weather much milder with a south wind.

January 28:

We had Mass with singing at ten-thirty this morning.³⁶ There was a sermon in Potawatomie; in the evening there was both a sermon in Potawatomie and French. The weather is very mild. Two non-Catholics were added to our list as catechumens; they had professed the Mormon religion.

The daughter of Claude LaFromboise suddenly ran away from the home of the Madames of the Sacred Heart. The younger daughter of Mr. Bourbonais immediately asked to take the place of the run-away; she obtained the request.³⁷

January 29:

We had Mass and class today. The sky is very cloudy and it is cold.

January 30:

There was Mass and class as usual. It snowed.

January 31:

Mass this morning, but no class. The students came back from the hunt with three rabbits. The weather is mild. We heard confessions.

February 1-2:

There was Mass and class. The weather is mild. There was Mass and class on the second also. In the morning there was sermon in Potawatomie. The sky is serene, but it is cold. Father Hoecken visits a sick person. A whole family is registered among our catechumens.³⁸

February 3:

Mass this morning, but no class.

February 4:

Sunday. Mass this morning with a sermon in Potawatomie. In the evening there was benediction with a sermon in French. Father Hoecken set out to visit the sick. The sky is clear, but it is rather cold.

February 5:

We had Mass and class as usual. Father Hoecken returned.

February 6:

We had Mass and class as usual.

Continued, next page

ST. MARYS

From the previous page

Diary Of The Potawatomie Mission Of St. Marys On The Lake

March 14:

There was only one Mass on account of the shortage of wine. There was class. We have two new boarders, the son of Mrs. Nadau and the son of Mr. Alcot. The weather is serene.

father is calm but not very mild. On the 14th of this month we received the joyful news telling of the exile of our most beloved and Holy Pontiff Pius IX.³⁹

February 7:

As usual, there was Mass and class. The weather is sufficiently cold. We received a letter from reverend Father Provincial concerning the elevation to theiscopate of Father.⁴⁰

February 8:

There was Mass and class. It is cold. Father Hoecken left to car for the sick. Father Gailland was called to look after a woman.

February 9:

There was Mass and class. It is a clear day. The report has circulated that an extremely virulent form of cholera is arising our place.⁴¹

February 10:

There was Mass this morning. Father Hoecken returned. We obtained an abundant supply of Indian corn. The sky is mild and serene. We welcome Mr. Donald as our guest.

February 11:

Sunday. Mass this morning as usual. There was a sermon in Potawatomie. Two infants were baptised. In the evening there was benediction and a sermon in French. One of the Fathers went to care for the sick.⁴² The weather is cloudy.

February 12:

There was Mass and class today. The father is not very cold. An aged sick man asks for Baptism.

February 13:

As usual, there was Mass and class. The weather is cold. We received a workman whom we hired to build a bake oven.

February 14-15-16:

There was Mass and class. The cold is most intense. A herd of thirty pigs arrived today; of this number half were bought for the Madames of the Sacred Heart. The cold, although it has let up a little, is as firm as a rock.

February 17:

There was Mass and confessions. The cold is most severe. The natives asked us if on Sundays a priest might say Mass for them; as yet they have not received a favorable reply.⁴³ Three of the students left home for vacation.

February 18:

Sunday. In the morning there was Mass with a sermon in Potawatomie. In the evening there was benediction with a sermon in Potawatomie. Because of the intense cold, Father Hoecken is called to minister to a sick woman.⁴⁴

February 19:

Mass this morning, but no class. The father is mild. We killed the pigs. A small number of Kansas Indians linger about our house.

February 20:

There was Mass, but no class this morning. Brother LaFromboise returned is building a smoke house.⁴⁶ Many of the Indians are helping him. It is a calm day; much of the snow has melted.

February 21:

Ash Wednesday. There was Mass. Many people received ashes; there was a good attendance. The son of Mrs. Nadau sought admission to our school, and

obtained it. The weather is most mild. A little rain fell. Father Hoecken is attending to a sick man. Brother Regan went to the trading post that he might get some flour.⁴⁷

February 22:

Mass this morning. A large amount of snow has melted.

February 23:

There was Mass. The son of Claude LaFromboise arrived. Father Hoecken brought Peter LeClere to our home. He is critically ill.⁴⁸

February 24:

There was Mass this morning, also we heard confessions. A woman, Josephine by name, died and was buried.⁴⁹ Ezechiel Pelletier, Francis and William Darling, who for some days had gone home for a vacation, arrived here. The weather is very mild. The ice that had held the river in check has broken.

February 25:

Sunday. Mass and sermon in Potawatomie this morning. In the evening there was a sermon in Potawatomie and French. A woman died who was recently baptised. The weather is cloudy and below zero.

February 26-27:

There was Mass and class. The weather is fine.

February 28:

There was Mass and class. There was a catechism class for the boys and girls in the chapel. The weather is cold.

March 1:

There was Mass and class. Catechism class was held in the chapel. We heard confessions. We had a large snowfall accompanied by rolling thunder.⁵⁰

March 2:

Mass and class, as usual. The weather is cold. Charlot and the Doctor are fever victims.⁵¹

March 3:

There was Mass. In the morning a large amount of snow fall. Father Superior, both brothers and Charlot are sick.⁵²

March 4:

Sunday. We had Mass with a sermon in Potawatomie. In the evening we had the Way of the Cross and Rosary, followed by benediction.

March 5:

There was Mass and class. Dusky weather.

March 6:

There was Mass, but no class on account of the sickness of Father Superior. A good bit of snow has melted.

March 7:

There was Mass and class. The agreement pertaining to the fencing of the fields was made.⁵³ The weather is serene.

March 8-9:

There was Mass and class. We had a heavy rain. There is a big rise in the river.

March 10:

There was Mass but no class today. The chief, Patikochek by name, came to our house and promised that he would embrace the doctrine of Christ.⁵⁴

March 11:

Sunday. Mass this morning without hymns. There was a sermon in Potawatomie. In the evening we made the Way of the Cross and had benediction.

March 12-13:

There was Mass and class. The weather is pleasant. We built a kitchen.

March 14:

There was only one Mass on account of the shortage of wine. There was class. We have two new boarders,⁵⁵ the son of Mrs. Nadau and the son of Mr. Alcot. The weather is serene.

March 15-16:

Only one Mass. There was class. A sermon in Potawatomie is preached each day during Lent. The weather is clear.

March 17:

Only one Mass; no class today. Today marked the arrival of some Indians from Sugar Creek.⁵⁶ An infirmary to care for the sick is put up. The weather is nice.

March 18:

Sunday. There were two Masses with a sermon in Potawatomie. In the evening we made the Way of the Cross and a sermon in Potawatomie. Peter LaClere was moved today to a neighbor's house.

March 19:

The Feast of Saint Joseph. There was one Mass with a sermon in Potawatomie.

March 20-21:

There was only one Mass; there was no class. The north wind blew. The weather is clear.

March 22:

Only one Mass and no class this morning. Michael LaFromboise arrived.⁵⁷

March 23:

There was one Mass; no class. The weather is peaceful.

March 24:

There was Mass but no class. The same kind of weather.

March 25:

Passion Sunday. There were two Masses and three sermons in Potawatomie. The weather is fine.

March 26:

The Feast of the Annunciation; there was one Mass. There were two sermons in Potawatomie.

March 27:

There was Mass and class.

March 28:

As usual, there was Mass and class. Mr. LeClere died, one of the bravest generals in battle. The day before he died,

he received Baptism, made his confession, and received Extreme Unction, with great sorrow for his sins and fervor of spirit.

March 29:

One mass was celebrated this morning with a sermon in Potawatomie. Class was held. We had the burial of Mr. LeClere.⁵⁸ The weather is cold. The students Osskom and Kiutukiyani arrived.⁵⁹ The new kitchen is being occupied.

March 30-31:

There was Mass and class. The weather is fine. One of the Fathers is called to a small Indian village across from Soldier Creek.⁶⁰

April 1:

Sunday. There were three Masses. Beautiful weather. In the morning there was a sermon in Potawatomie. In the evening we made the Way of the Cross and there was benediction and a sermon in Potawatomie.

April 3-4:

There was one mass this morning. There was no class. Both in the morning and evening there were sermons in Potawatomie.

April 5:

Our Lord's Last Supper: One Mass was celebrated this morning. All the students except three went to visit their parents. The agent arrived with the ploughs and the mills. Father Superior intends to see him about obtaining money for the board of the boys and the construction of the buildings.⁶¹ There was a sermon in Potawatomie both in the morning and the evening, which was followed by benediction.

April 6:

Good Friday. In the morning there was the office of the day. There was a sermon in Potawatomie and the adoration of the cross. In the evening, again, there was a sermon in Potawatomie. Twelve beds and one table have been finished for the boys.⁶² The weather has become mild. Only three of our students help us; the rest have not yet returned. Father Superior is still absent.

April 7:

Holy Saturday. We said the office as usual; there were many confessions. Three new students, Alex toutran, Bernard and Richard Bertrand, arrived today.⁶³

April 8:

Easter Sunday. There were three Masses. In the morning there was a sermon in Potawatomie. In the evening there was a benediction with a sermon in Potawatomie.

April 9:

There was one Mass with a sermon in Potawatomie. The weather is pleasant. Two workmen are added to the one to prepare post.

April 10-11-12:

There was one Mass. Class was held as usual. There was a sermon in Potawatomie this morning. In the evening there was catechism class for the boys.

April 13:

There was one Mass. Class was held as usual. In the morning there was a sermon in Potawatomie.

Continued, next page

ST. MARYS

From the previous page

Diary Of The Potawatomie Mission Of St. Marys On The Lake

April 14:

There was one Mass this morning with a sermon in Potawatomie. There was class. In the evening Father Gailland set out to the trading post in order that he might hear confessions there.⁶⁴

April 15:

Sunday. There were two Masses with a sermon; in the evening, as usual, there was benediction with a sermon. The Father on supply celebrated Mass in the previously mentioned trading post.⁶⁵ Then he set out to those Indians most removed from the Mission and living close to the Protestant Mission.⁶⁶ We heard their confessions in the evening, and the following morning he gave the Holy Communion during the Sacrifice of the Mass. Great was their joy and consolation.

April 16:

There was one Mass this morning. Father Hoecken left for St. Joseph's in order to purchase provisions for our house.⁶⁷ The infant daughter of Mr. Darling, baptised on the fourth, was buried today. The son of Mr. Jakson (an Indian) arrived. The father mentioned before went to those Indians not far from Mr. Toutran's place to hear confessions and give them Holy Communion.⁶⁸

April 17:

There was Mass and class as usual. Father and the workers returned.

N.B. At this date the number of baptisms of the infidels has increased to around forty. The Indians still remain scattered to their great detriment. Those who went to collect sugar or to hunt at the beginning of winter in the territory of the Miami have not yet returned. The report is that among them a great decline of morals is prevailing.⁶⁹

April 18-19:

There was Mass and class. A new student arrived. T. B. (Blackfoot).⁷⁰

April 20:

There was Mass and class.

April 21:

There was Mass, but no class. There were confessions.

April 22:

There were two Masses without hymns. Holy Communion was distributed. In the evening there was benediction. A large number of the Indians returned from Sugar Creek.⁷¹ We heard the unfortunate news about the giving up of the mission among the Miami.⁷²

May 8:

There were three Masses and a sermon in Potawatomie. Mr. Laurence Bertrand was buried today.

May 9:

There were three Masses with a sermon in Potawatomie. There was class. From the beginning of this month innumerable wagons, horses, and men have passed by on their way, intent upon going into New California. They are lavishly squandering their counterfeit money and stealing horses.⁷³

June 1:

A funeral was held today for one of the Indians, Jussius Knowassen, by name.

June 2:

Father Hoecken is called to Uniontown in order to care for four persons sick of the cholera, but his efforts were all in vain, because the same day that they contracted the disease they died. Two others far away died of the same ailment on the same day. They also were without the help of the priest.⁷⁴

June 3:

Sunday. In the morning we had services as usual. After dinner Father Gailland crossed the river and went to Uniontown in order that immediately he might be with the dying. There were four new victims of the cholera. One of the cholera victims confessed.

June 4:

We visited the Indians at Wakerusa,

but frightened by two successive funerals, they have all fled except one family.⁷⁵ The wife of the doctor was sick and died. Maria Akwona, very sick, went to confession. We heard the confession of and administered extreme Unction to a sick Indian woman, Wawiga. She died. Mr. Stinson is sick.⁷⁶

June 5:

The burial of Wawiga and the wife of the doctor, a non-Catholic, was held today. The doctor is gravely ill himself. Angelica Akwona and her daughter are ill also. William Brown, the eleven year old son of William Brown and Wawiyatinokwe was baptized. Also Pelagia, the two year old daughter of Mr. Smith and Catherine Tremble was baptized. Theresa, ten month old daughter of Ambrose LaFromboise and Maria Richissan, was also baptized. Also, Elizabeth was baptized. The sons of a negro woman, Maria Fichyion, a Mormon, and a negro lady were added to our list of catechumens. Kinowo, who also fell victim to the disease, was given the Sacraments of the Church.⁷⁷

June 6:

The wife of Nicholas Janveau, who is sick, made her confession and received baptism. The fear of her death is great in the village.⁷⁸ Almost all have fled.⁷⁹ Anthony, the son of Wanuki and Pachnokine, was baptized. He is one year old.⁸⁰

June 7:

The wife of Mr. Jakison, and Mr. Lazely, fell ill.⁸¹ Father Gailland came home as the country was almost deserted.

June 8:

There is no school at this time because of the danger of contagion. Mr. Darling plans to embrace the Catholic faith.

June 9:

Father Gailland again took care of the Indians across the river. The doctor is afflicted more and more by the power of

the disease.⁸²

June 10:

Sunday after the feast of Corpus Christi. Everything is as usual. A young man, Kithekumiy by name, died. He had received baptism. He fell ill of the cholera during the night and died early in the morning at Uniontown. On the same day a woman at the LaFromboise home died of the same disease. She contracted this disease during a one day visit at Uniontown.

June 11:

Maria Richysen is baptized.⁸³

June 12-13:

Everything is as usual. The doctor died.

June 14-15:

Nothing new.

June 16:

Saturday. We received a letter from St. Louis.

June 17:

The third Sunday after Pentecost. In the morning there was Mass with a sermon in Potawatomie. There was no singing. In the evening we had benediction and a sermon in French.

June 18-19-20:

Everything is as usual. There was class. We began the building of a house for our classes.

June 21-22:

Everything is as usual. An infant died and was buried today.

June 23:

The wife of Dufour, and two Indians died.⁸⁴

June 24-25-26:

Everything is as usual. On the twenty ninth, Father Hoecken and Father Gailland will renew their vows.

June 27-28-29:

We are engaged in making the triduum

June 30:

Saturday. Everything as usual.

Footnotes

23 Pelletier were of French descent and may have had a strain of Indian blood in them.

24 This destitution is all the more pitiful when we consider how severely cold was the winter of 1849.

25 Charlot was the first border of the Indian mission school. "When conditions were at the worst, Charlot, the Indian boy, was sent out to hunt for game but returned with nothing more than two prairie hens." Carraghan, op. cit., II, 613.

26 On November 12th, Father Hoecken set out with a party of Indians who were going to the Miami Country to make sugar and hunt. The group of Indians who accompanied Hoecken in November remained in the Miami Country. Rumors reached the mission that those Indians were leading very disorderly and scandalous lives. Father Hoecken arrived home after two months of cold and privation. See O'Connor, op. cit., p. 65.

27 Francis LaFromboise returned to school after spending the Christmas season with his parents.

28 There seems to be no record of the Indian's name. The river mentioned in this entry was the Kaw, just a short distance from the mission station.

29 Peter Claver's feast day is September 9th. The date of his beatification was July 16, 1850. Father Gailland must have reference to the report that is sent out before the beatification of a person, otherwise there is no way to explain the conflict in dates.

Peter Claver was born at Verda in Catalonia in 1581. He entered the Society at the age of twenty. He was sent to

Cartagenia in South America in 1615. For many years he cared for the slaves who were shipped into the port of Cartagenia. He is credited with baptising over 300,000 slaves. He was beatified by Pope Pius IX, and canonised in 1888 by Pope Leo XIII. See Francis Corley and Robert Willmes, *Wings of Eagles* (Milwaukee: Bruce Publishing Co., 1941), pp. 159-165.

30 A large number of the Indians settled on the south side of the bank and scattered in villages up and down the reserve. Father Hoecken spent a week in each village baptising, catechising and arranging marriages, etc. The large portion of the ministerial work of the Indians on the south side or bank was done by Father Hoecken.

31 There is no recorded record of Pohimak receiving baptism in the *Liber Baptismorum* for this year.

32 Trudens seems to be a misspelling for Truyens. In 1848 Father Verreydt, the Superior of the Sugar Creek mission, and later St. Marys mission returned from St. Louis, and brought with him Father Charles Truyens. Strangely enough, Father Truyens; name passes into oblivion until it appears again in *Sadlier's Catholic Directory* for the year 1867. He is listed in this directory as residing at Bardstwon, Kentucky. Though there is no written record of Father Truyens leaving the Sugar Creek mission in 1848, all evidence would seem to point that way because he is not listed by Father Gailland as one of the early settlers

of St. Marys.

The precise nature of this "money matters" is unknown. The only clue that we have is that Father Verreydt and Truyens brought supplies and a denation of money to be spent for the mission. Perhaps the discussion is over the expenditure of this money.

33 The word "tridium" means a three-day retreat. The vows that are renewed are poverty, chastity and obedience. A Jesuit at the completion of his two years of novitiate pronounces these three vows. At this time the vows are called "simple" or "first" vows. After sixteen or seventeen years, at the recommendation of his superiors, a Jesuit may pronounce his final vows. In the period between the first and final vows, he renews his simple vows every six months.

34 Mrs. Darling and Mrs. La Fromboise were Indian squaws. This is the first recorded entry of mothers visiting the students at the mission.

35 Mr. Benjamin McDonald mentioned in this entry was a clerk of Mr. P. Sarpy in Council Bluffs at this time. (See Hoecken's diary, Archives of St. Mary's College, St. Mary's Kansas, p. 102). His name later reaches print concerning the Osage Mission. He was located at Fort Scott at this time. W. W. Graves, *Annals of Osage Mission* (St. Paul, Kansas: W. W. Graves Printing Co., 1935), p. 64.

36 These hymns were sung in Potawatomie. Some years later Father Gailland compiled a prayerbook comprising prayers, meditations, little accounts of church history, and

Continued, next page

ST. MARYS

From the previous page

Diary Of The Potawatomie Mission
Of St. Marys On The Lake
— Footnotes —

ny hymns. This little prayerbook consists of 119 pages was printed under the title: "Potawatem Nemewinin menigamowinin." A copy of this prayerbook can be found in the archives of St. Mary's College, St. Marys, Kasas.

7Bourbonnais is a common name in this locale. The Bourbonnais were mixed-blood. In the register of male students kept from 1865 to 1873, the name appears frequently.

8A catechumen, as the term in used by Father Gaillard, is one who is taking instructions to become a Catholic. 9Pope Pius IX elevated to the Holy See in 1846, immediately met with insuperable difficulties. The liberal movement that had swept Switzerland in 1846-1847 and culminated in revolution and expulsion of the Jesuits in 1847 had its repercussions in Italy. In 1846, Massini living in Italy was planning a detailed revolution in Italy. Quite recently he approved of all the measures of Pope Pius IX during his first year. During the next year, under his influence, Angelo Burnetti, he sought every measure to ridicule the Pope. By 1848, the liberals were powerful enough to storm the Vatican and demand under threats a republic. On November 24, 1848, the Pope fled to Gaeta, just across the Neapolitan border. See Brown, Olf, Lillian, *Their Name is Pius* (Milwaukee: Bruce Publishing Co., 1941), pp. 220-230.

10Gaillard, the diarist, does not give the name but uses the sign of the cross. The new Bishop's name was Gaillard.

11This Asiatic plague reached the mission in early June. (cholera) advent was hastened by the parties of California immigrants passing in continual procession in wagons on horseback along the western trail." Garraghan, *op. cit.*, II, 613.

12The Father who cared for the sick was either Father Hoecken or Father Gaillard.

13The "natives" referred to in this entry were probably Kaw or Kansas Potawatomie Indians. Father Hoecken visited these Indians in August, 1860. He was beseeched by them to have a blackrobe come to them. Father Hoecken in a letter of August, 1850, written to his Vice Provincial, stated that their request be granted. Due to the lack of missionaries, the Vice Provincial was unable to grant his request.

14What Father Gaillard meant precisely by this rather vague and ambiguous sentence is difficult to analyze.

15The Kansas Indians were notorious beggars, "One of the last acts that Father Hoecken performed at Mission Creek had been to distribute potatoes and lard to some of the Kansas tribe as they had nothing to eat." O'Connor, *op. cit.*, p. 62. Another account of these Indians given to us by Major Handy: "The Kansas tribe of Indians located on the head waters of the Neosho, a tributary of the Arkansas; they have a lovely country, their number is about thirteen hundred; they are a poor, miserable lot of beings who make their living entirely by hunting and stealing; indeed; stealing seems to be a part of their life; they drink but little (I presume only for the reason they are too remote from the state to obtain it), and are respectful and obedient to the agents." Major Handy's report of 1849, cited by Garraghan, *op. cit.*, II, 616-617.

16In the above entry a mention was made of killing hogs. The smoke house was erected for curing these

17The trading post mentioned in this entry is Uniontown. Uniontown was fourteen miles above Topeka, Kansas, but a few miles from St. Marys mission.

18Peter Le Clere (Pierre or Perish) was one of the famous of the "Chicago" Potawatomes. He was at the Fort Snelling massacre of 1815 at Chicago. He fulfilled the role of interpreter in concluding the terms of surrender. (Le Clere) was an erator and in that capacity was in Washington in 1845 to discuss the cession of the Iowa Territory to the government." Garraghan, *op. cit.*, II, 698.

19In May of 1848, La Clere with nineteen other Potawatomes and braves signed a petition asking for two Catholic schools rather than one Catholic and one Baptist school. Febr. 24th. Josephine Suknekme was buried. She was

nearly 46 years old. She left the world with (the consolation) of the last Sacraments. She died today." *Liber Sepulturarum*, *op. cit.*, p. 129.

50This entry tells of an unusual occurrence—snowfall and rolling thunder.

51"The doctor" has reference to Brother Mazzella. There is no record of the nature of their sickness or fever.

52The phrase "both brothers" has reference to Brother Mazzella and Brother Ragen.

53This agreement was reached between Mr. Darling and the Fathers of the mission.

54Patikochek's name does not appear among those baptised in 1849 in the *Liber Baptismorum* of that year.

55These two arrivals increased the boarders to nine.

56Though the majority of the Potawatomes moved to the new reserve on the Kaw river in 1848, there were still some who lingered at Sugar Creek.

57Michael La Fromboise was the tenth student to enter the mission school. He was probably the son Chief Joseph La Fromboise.

58In the *Liber Sepulturarum* we find the entry: "March 29, 1849. Burial of Pierre Le Clere, around sixty years old. Received extreme unction—died yesterday. O. J. Hoecken, S.J." *Liber Sepulturarum*, *op. cit.*, p. 129.

59Osskom and Kiutukiyani were the first full-blooded Indians to be registered in St. Marys mission school.

60Soldier Creek is located in Jackson County and flows through the township of Soldiers. Soldier is S.10, T.68, R.13E. See The Official State Atlas of Kansas, *op. cit.*, p. 82.

In Father Gaillard's *Historia Domus* for the year 1852, we find the following entry about this mission station. "A project long contemplated was carried out this year. We built a chapel at twenty miles distance, on Soldier Creek and began a station there to be attended every other Sunday. The people are Potawatomes, mostly half-breeds; but in the adjacent country are many families of French descent who have been a long time deprived of the blessing of religion—in the circumstances, it was necessary to preach to them in three languages, Pottawatomie, English and French." Gaillard, *Historia Domus—1852*, *op. cit.*, no page number listed.

61The agent referred to in this entry was Major Cummins. In 1850 Dosmet made a report to the government that the five thousand dollars allotted to the missions by the government was not enough to meet with the expenses already incurred. The Fathers had drawn \$465.32 from their own private funds to make up the difference. Desmet to Orlando Brown, January 5, 1850, cited by Garraghan, *op. cit.*, II, 622.

62Even the bare necessities of livelihood had to be made by the Fathers and Brothers on this pioneer mission. This reference gives some indication of how difficult it is to start a boarding school.

63Actually only two new students arrived, Toutran and Richard Bertrand. Bernard Bertrand, as mentioned as one of the new students, was registered among the first students of St. Marys. The new arrivals increased the number to fourteen.

64The trading post was Uniontown.

65The term "on supply" is still used by the Catholic clergy. The term means simply that a priest is not stationed at a certain parish but is invited to come and help the pastor in his ministerial work for a brief period of time.

66This is the first time Father Gaillard mentions the Protestants mission in his diary. This account has reference to the Baptist Potawatomie school that was located some miles below St. Marys on the south side of the Kaw river, about six miles from Topeka. The Rev. Johnston Lykins, pastor and supervisor of the school in 1849 gives the following description of the location of the school. "It is a half a mile south of the Kansas (river), nine miles below Uniontown, the trading post of the nation, and a half mile west of the great California road from Kansas, Westport and Independence." Carraghan, *op. cit.*, II, 628.

67In April Father Hoecken journeyed to St. Joseph, Missouri, to procure provisions for the community, and was absent two weeks. While there he received some flour and money in alms for the poor. His diary records on almost every page acts of charity to widows, orphans and the hungry. He was supplied with crosses, statues, and

rosaries from Baltimore, nor did he neglect to subscribe for a number of Catholic magazines." O'Connor, *op. cit.*, p. 66.

68Mr. Toutran's place was about 17 miles south of St. Marys.

69These are the same Indians who went on the hunt with Father Hoecken late in 1848.

70Blackfoot was a full-blooded Indian.

71The Potawatomes are still drifting in from the old mission site abandoned by the missionaries in 1848. Sugar Creek is in Linn county, sections 7 and 8, township 22K, range 23K. Official State Atlas of Kansas, *op. cit.*, p. 31.

72This mission had to be given up because of the unstable character of the Indians.

73All the romantic and adventurous experiences surrounding the goldrush to California in 1849 have been depicted by other writers. Father Gaillard sees the other side of the picture. The gold-searchers frequently were thieves and counter-feiters.

In the course of his western excursions in 1842, John frequent, the pathfinder, made, perhaps, the first road. It was this road that the gold-searchers followed; the road crossed the Kaw near Uniontown and passed up the north bank to the mouth of the Vermilion. "Frequent's road formed part of the Oregon Trail, and when California travel started over it in 1848, it became known as the California Trail." Garraghan, *op. cit.*, II, 692.

74The Asiatic cholera reported in February as spreading toward St. Marys struck in June. The Fathers travelled day and night to be near the dying. The victims of the disease did not linger long; in fact, some died within two hours after contracting the fatal disease.

75Wakarusa was located in Shawnee County and Williamport Township. The exact location is: Section 25, Township 13S, Range 16E. Official State Atlas of Kansas, *op. cit.*, p. 129.

Wakarusa was located eight miles east of Lawrence, Kansas.

76Marie Akwona recovered. Her name appears as a sponsor of John, son of Jackson and Nukokewewe, *Liber Baptismorum*, *op. cit.*, 1851.

Wawagi's name does not appear in the *Liber Sepulturarum* for 1849.

Stinsen was the attorney for the tribe. In 1857, St. Joseph's Herald reported Thomas Stinsen, attorney for the tribe, as being among the number to go to Washington to seek satisfaction of the treaty. *Mid-American*, (Vol. XVII, 1935), pp. 102-103.

77In the *Liber Baptismorum* we find some of these names:

"William—son of William Brown and Wawiatinoka—eleven years old—sponsor is Sophia Mae Utel. Father Gaillard.

"Pelagia—son of Sidney Smith and Lee Tremble—two years old—sponsor is Sophia Mae Utel. Father Gaillard.

"Theresa—daughter of Ambrose La Fromboise and Mary Richardson—ten months old—sponsor is Maguerita Latrange. Father Gaillard.

"Elizabeth—daughter of Anne Othiages—seven years old—sponsor Marguerite Latrange. Fr. Gaillard." *Liber Baptismorum*, *op. cit.*, p. 230.

78Liva—wife of N. Jenveau—22 years old—sponsor was Marguerita Latrange." *Liber Baptismorum*, *op. cit.*, p. 230.

79The frightened Indians fled from the scourge. The poignant note in this entry gives us some indication of how Father Gaillard felt about this plague.

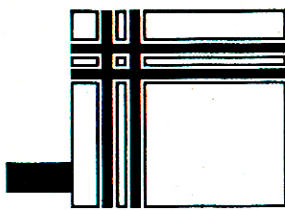
80Antoine—son of Wanukki and Pekenphine—1 year old. Sponsor was marguerite Latrane." *Ibid.*, p. 231.

81The Name Jackson appears in the Confirmation Records for 1851. The name Lassely appears in this fashion: "Juliana Bruneau was confirmed in 1859—in the presence of T. Lassely." *Records of First Communion and Confirmation—1851-1887*, *op. cit.*, pp. 5, 8.

82The doctor in this entry is not Brother Mazzella, but evidently a white doctor sent to help the plague-stricken.

83Maria Richysen is a misspelling for Richardson. She was the wife of Ambrose La Fromboise.

84June 24—Catherine, wife of Defour was buried. Received the last sacraments. 24 years old—died yesterday." *Liber Sepulturarum*, *op. cit.*, p. 132.



TREATIES: Menominee Treaty of 1931

Articles of agreement made and concluded at the city of Washington, this eighth day of February, one thousand eight hundred and thirty-one, between John H. Eaton, Secretary of War, and Samuel C. Stambaugh, Indian Agent at Green Bay, specially authorized by the President of the United States, and the undersigned chiefs and head men of the Menominee nation of Indians, fully authorized and empowered by the said nation, to conclude and settle all matters provided for by this agreement.

THE Menominee Tribe of Indians, by their delegates in council, this day, define the boundaries of their country as follows, to wit:

On the east side of Green Bay, Fox river, and Winnebago lake; beginning at the south end of Winnebago lake; thence southeastwardly to the Milwaukee or Manauky river; thence down said river to its mouth at lake Michigan; thence north, along the shore of lake Michigan, to the mouth of Green Bay; thence up Green Bay, Fox river, and Winnebago lake, to the place of beginning. And on the west side of Fox river, thence down the east shore of Green bay, and across its mouth, so as to include all the islands of the "Grand Traverse;" thence westerly, on the highlands between the lake Superior and Green bay, to the upper forks of the Menominee river; thence to the Plover portage of the Wisconsin river; thence up the Wisconsin river, to the Soft Maple river; thence to the source of the Soft Maple river; thence west to the Plume river, which falls into the Chippeway river; thence down said Plume river to its mouth; thence down the Chippeway river thirty miles; thence easterly to the forks of the Manoy river, which falls into the Wisconsin river; thence down the said Manoy river to its mouth; thence down the Wisconsin river to the Wisconsin portage; thence across the said portage to the Fox river; thence down Fox river to its mouth at Green bay, or the place of beginning.

The country described within the above boundaries, the Menomonees claim as the exclusive property of their tribe. Not yet having disposed of any of their lands, they receive no annuities from the United States; whereas their brother the Pootowottomees on the south, and the Winnebagoes on the west, have sold a great portion of their country, receive large annuities, and are now encroaching upon the lands of the Menomonees. For the purposes, therefore, of establishing the boundaries of their country, and of ceding certain portions of their lands to the United States, in order to secure great and lasting benefits to themselves and posterity, as well as for the purpose of settling the long existing dispute between themselves and the several tribes of the New York Indians, who claim to have purchased a portion of their lands, the undersigned, chiefs and headmen of the Menominee tribe, stipulate and agree with the United States, as follows:

First. The Menominee tribe of Indians declare themselves the friends and allies of the United States, under whose parental care protection they desire to continue; and although always protesting that they are under no obligation to recognize any claim of the New York Indians to any portion of their country; that they neither sold nor received any value, for the land claimed by these tribes; yet, at the solicitation of their Great Father, the President of the United States, and as an evidence of their love and veneration for him, they agree that such part of the land described, being within the following boundaries, as he may direct, may be set apart as a home to the several tribes of the New York Indians, who may remove to, and settle upon the same, within three years from the date of this agreement, viz: beginning on the west side of Fox river, near the "Little Kackalin," at a point known as the "Old Mill Dam;" thence northwest forty miles; thence northeast to the Oconto creek, falling into Green bay; thence down said Oconto creek to Green bay; thence up and along Green bay and Fox river to the place of beginning; excluding therefrom all private land claims confirmed, and also the following reservation for military purposes; beginning on the Fox river, at the mouth of the first creek above Fort Howard; thence north sixty-four degrees west to Duck creek; thence down said Duck creek to its mouth; thence up and along Green bay and Fox river to the place of beginning. The Menominee Indians, also reserve, for the use of the United States, from the country herein designated for the New York Indians, timber and

firewood for the United States garrison, and as much land as may be deemed necessary for public highways, to be located by the direction, and at the discretion of the President of the United States. The country hereby ceded to the United States, for the benefit of the New York Indians, contains by estimation about five hundred thousand acres, and includes all their improvements on the west side of Fox river. As it is intended for a home for the several tribes of the New York Indians, who may be residing upon the lands at the expiration of three years from this date, and for none other, the President of the United States is hereby empowered to apportion the lands among the actual occupants at that time, so as not to assign to any tribe a greater number of acres than may be equal to one hundred for each soul actually settled upon the lands, and if, at the time of such apportionment, any lands shall remain unoccupied by any tribe of the New York Indians, such portion as would have belonged to said Indians, had it been occupied, shall revert to the United States. That portion, if any, so reverting, to be laid off by the President of the United States. It is distinctly understood, that the lands hereby ceded to the United States for the New York Indians, are to be held by those tribes, under such tenure as the Menominee Indians now hold their lands, subject to such regulations and alteration of tenure, as Congress and the President of the United States shall, from time to time, think proper to adopt.

Second. For the above cession to the United States, for the benefit of the New York Indians, the United States consent to pay the Menominee Indians, twenty thousand dollars; five thousand to be paid on the first day of August next, and five thousand annually thereafter; which sums shall be applied to the use of the Menomonees, after such manner as the President of the United States may direct.

Third. The Menominee tribe of Indians, in consideration of the kindness and protection of the Government of the United States, and for the purpose of securing to themselves and posterity, a comfortable home, hereby cede and forever relinquish to the United States, all their country on the southeast side of Winnebago lake, Fox river, and Green bay, which they describe in the following boundaries, to wit: beginning at the south end of Winnebago lake, and running in a southeast direction to Milwaukee or Manauky river; thence down said river to its mouth; thence north, along the shore of lake Michigan, to the entrance of Green bay; thence up and along Green bay, Fox river, and Winnebago lake, to the place of beginning; excluding all private land claims which the United States have heretofore confirmed and sanctioned. It is also agreed that all the islands which lie in Fox river and Green bay, are likewise ceded; the whole comprising by estimation, two million five hundred thousand acres.

Fourth. The following described tract of land, at present owned and occupied by the Menominee Indians, shall be set apart, and designated for their future homes, upon which their improvements as an agricultural people are to be made: beginning on the West side of Fox river, at the "Old Mill Dam" near the "Little Kackalin," and running up and along said river, to the Winnebago lake; thence along said lake to the mouth of Fox river; thence up Fox river to the wolf river; thence up Wolf river to a point southwest of the west corner of the tract herein designated for the New York Indians; thence northeast to said west corner; thence southeast to the place of beginning. The above reservation being made to the Menominee Indians for the purpose of weaning them from their wandering habits, by attaching them to comfortable homes, the President of the United States, as a mark of affection for his children of the Menominee tribe, will cause to be employed five farmers of established character for capacity, industry, and moral habits, for ten successive years, whose duty it shall be to assist the Menominee Indians in the cultivation of their farms, and to instruct their children in the business and occupation of farming. Also, five females shall be employed, of like good character, for the purpose of teaching young Menominee women, in the business of useful housewifery, during a period of ten years. The annual compensation allowed to the farmers, shall not exceed five hundred dollars, and that of the females three hundred dollars. And the United States will cause to

be erected, houses suited to their condition, on said lands, as soon as the Indians agree to occupy them, which ten thousand dollars shall be appropriated; also, houses for the farmers, for which three thousand dollars shall be appropriated; to be expended under the direction of the Secretary of War. Whenever the Menomonees thus settle their lands, they shall be supplied with useful household articles, horses, cows, hogs, and sheep, farming utensils, and other articles of husbandry necessary to their comfort, to the value of six thousand dollars; and they desire that some suitable device may be stamped upon such articles, to preserve them from sale or barter, to evil disposed white persons: none of which, nor any other articles with which the United States may at any time furnish them, shall be liable to sale, or be disposed of or bargained, without permission of the agent. The whole to be under the immediate care of the farmers employed to remain among said Indians, but subject to the general control of the United States' Indian Agent at Green Bay acting under the Secretary of War. The United States will erect a grist and saw mill on Fox river, for the benefit of the Menominee Indians, and employ a good miller, subject to the direction of the agent, whose business it shall be to grind the grain required for the use of the Menominee Indians, and saw the lumber necessary for building on their lands, as also to instruct such young men of the Menominee nation, as desire to, and conveniently can be instructed in the trade of a miller. The expenses of erecting such mills, and a house for the miller to reside in, shall not exceed six thousand dollars, and the annual compensation of the miller shall be six hundred dollars, to continue for ten years. And if the mills so erected by the United States, can saw more lumber or grind more grain, than is required for the proper use of said Menominee Indians, the proceeds of such millage shall be applied to the payment of other expenses occurring in the Green bay agency, under the direction of the Secretary of War.

In addition to the above provision made for the Menominee Indians, the President of the United States will cause articles of clothing to be distributed among their tribe at Green bay, within six months from the date of this agreement, to the amount of eight thousand dollars; and flour and wholesome provisions, to the amount of one thousand dollars, one thousand dollars to be paid in specie. The cost of the transportation of the clothing and provisions, to be included in the sum expended. There shall also be allowed annually thereafter, for the space of twelve successive years, the Menominee tribe, in such manner and form as the President of the United States shall deem most beneficial and advantageous to the Indians, the sum of one thousand dollars. As a matter of great importance to the Menomonees, there shall be one or more gun and blacksmith's shops erected, to be supplied with necessary quantity of iron and steel, which, with a shop at Green bay, shall be kept up for the use of the tribe, and continued at the discretion of the President of the United States. There shall also be a house for an interpreter to reside in, erected at Green bay, the expenses not to exceed five hundred dollars.

Fifth. In the treaty of Butte des Morts, concluded August 1827, an article is contained, appropriating one thousand five hundred dollars annually, for the support of schools in the Menominee country. And the representatives of the Menominee nation, who are parties hereto, require, and it is agreed to, that said appropriation shall be increased five hundred dollars and continued for ten years from this date, to be placed in the hands of the Secretary at War, in trust for the exclusive use and benefit of the Menominee tribe of Indians, and to be applied by him to the education of the children of the Menominee Indians, in such manner as he may deem most advisable.

Sixth. The Menominee tribe of Indians shall be at liberty to hunt and fish on the lands they have now ceded to the United States, on the east side of Fox river and Green bay, with the same privileges they at present enjoy, until it be surveyed and offered for sale by the President; they conducting themselves peaceably and orderly. The chiefs and Warriors of the Menominee nation, acting under the authority and on behalf of their tribe, solemnly pledge themselves to preserve peace and harmony between their people and the government of the United States forever. They neither

knowledge the power nor protection of any other people. A departure from this pledge by any member of their tribe, shall be a forfeiture of the protection of the United States' Government, and their duties will cease. In thus declaring their friendship with the United States, desire that he will, as a kind and faithful guardian of their welfare, direct the provisions of this compact to be carried into immediate effect. Menomonee chiefs request that such part of it as relates to the New York Indians, be immediately submitted to the representatives of their tribes. And if they refuse to accept the provision made for their benefit, and to remove upon the lands set apart for the west side of Fox river, that he will direct their immediate removal from the Menomonee country; if they agree to accept of the liberal offer made to them by the parties to this compact, then the Menomonee tribe as dutiful children of their great father the President, will take them by the hand as brothers, and settle down with them in peace and friendship. The boundary, as stated and defined in this agreement, the Menomonee country, with the exception of the cessions herein before made to the United States, the Menomonees claim as their country; that part of it adjoining farming country, on the west side of Fox river, will remain to them as heretofore, for a hunting ground, until the President of the United States, shall deem it expedient

to extinguish their title. In that case, the Menomonee tribe promise to surrender it immediately, upon being notified of the desire of Government to possess it. The additional annuity then to be paid to the Menomonee tribe, to be fixed by the president of the United States. It is conceded to the United States that they may enjoy the right of making such roads, and of establishing such military posts, in any part of the country now occupied by the Menomonee nation, as the President at any time may think proper.

As a further earnest of the good feeling on the part of their great father, it is agreed that the expenses of the Menomonee delegation to the city of Washington, and of returning, will be paid; and that a comfortable suit of clothes will be provided for each; also, that the United States will cause four thousand dollars to be expended in procuring fowling guns, and ammunition for them; and likewise, in lieu of any garrison rations, hereafter allowed or received by the, there shall be procured and given to said tribe one thousand dollars worth of good and wholesome provisions annually, for four years, by which time it is hoped their hunting habits may cease, and their attention be turned to the pursuits of agriculture.

In testimony whereof, the respective parties to this agreement have severally signed the same, this 8th February, 1831.

John H. Eaton, [L.S.]

S.C. Stambaugh, [L.S.]

Kaush-kau-no-niave, grizzly bear, his x mark, [L.S.]

A-ya-mah-taw, fish spawn, his x mark, [L.S.]

Ko-ma-ni-kin, big wave, his x mark, [L.S.]

Ko-ma-ni-kee-no-shah, little wave, his x mark, [L.S.]

O-ho-pa-shah, little whoop, his x mark, [L.S.]

Ah-ke-ne-pa-weh, earth standing, his x mark, [L.S.]

Shaw-wan-noh, the south, his x mark, [L.S.]

Mash-ke-wet, his x mark, [L.S.]

Pah-she-nah-sheu, his x mark, [L.S.]

Chi-mi-na-na-quet, great cloud, his x mark, [L.S.]

A-na-quet-to-a-peh, setting in a cloud, his x mark, [L.S.]

Sha-ka-cho-ka-mo, great chief, his x mark, [L.S.]

Signed, sealed, and delivered in presence of-

R.A. Forsyth,

C.A. Grignon,

Interpreters,

A.G. Ellis,

Richard Pricket, United States Interpreter, his x mark,

William Wilkins, of Pennsylvania,

Samuel Swartout, of N. York,

John T. Mason, Michigan,

Rh. M. Johnson, Kentucky.

Survey shows 58 percent homeowners

About half of American Indian, Eskimo, or Aleut householders were homeowners in 1987, according to a report on a survey conducted by the Commerce Department's Census Bureau for the Department of Housing and Urban Development.

In the West, 58 percent of American Indian, Eskimo, or Aleut householders owned their homes, and 42 percent were renters.

Overall, 64 percent of the nation's householders were homeowners and 36 percent were renters in 1987. In the West, 59 percent of all householders were homeowners and 41 percent were renters. (The national figures for the West were not significantly different from those of American Indian, Eskimo, or Aleut householders.)

This information, from the American Housing Survey, is the first published for these populations as well as for Asian and Pacific Islander households. The report also presents a statistical overview of housing characteristics of White, Black, and Hispanic origin (who may be of any race) households.

Additional highlights from the report are:

The median value of homes owned by American Indian, Eskimo, or Aleut householders nationally was \$54,070, lower than the comparable figure of \$50,000 for the nation. In the West, the figures were \$57,570 and \$49,020. (The apparent difference between the value of homes for American Indian, Eskimo, or Aleut households nationally and in the West was statistically significant.)

The median family income of American Indian, Eskimo, or Aleut homeowners was \$20,520, compared with \$30,210 for all

owners. In the West, the figures were \$18,670 and \$34,470. (There were no significant differences between the median family income of American Indian, Eskimo, or Aleut homeowners nationally and in the West.)

- The median monthly housing cost for American Indian, Eskimo, or Aleut owners who owned their homes free and clear was \$140.

- The median family income of American Indian, Eskimo, or Aleut renters was \$13,390, compared with \$16,230 for all renters. In the West, the figures were \$12,500 and \$18,230. (The apparent difference between the median family income of American Indian, Eskimo, or Aleut renters nationally and in the West was not statistically significant.)

- American Indian, Eskimo, or Aleut householders paid \$350 in monthly gross rent, compared with the national median of \$400.

- There were 220,000 American Indian, Eskimo, or Aleut homeowners and 198,000 renters in 1987, comprising less than 1 percent of the nation's 90.1 million households.

As in all surveys, the data are subject to sampling variability and response error.

Copies of "Housing Characteristics of Selected Races and Hispanic Origin Households in the United States: 1987," Series H-121-87-1, are available prepaid from the Superintendent of Documents, U.S. Government Printing Office, Washington, D.C. 20402 (202-783-3238).

The attached charts show selected housing characteristics for all races; Whites; Blacks; Asians or Pacific Islanders; American Indians, Eskimos, or Aleuts; and Hispanics.

Postdoctoral Fellowships to be awarded 1991-92 academic year

The Institute of American Cultures at the University of California, Los Angeles, in conjunction with the American Indian Studies Center, has available a limited number of postdoctoral fellowships for the 1991-92 academic year. The fellowships will be awarded to individuals on a competitive basis in support of their work in Indian Studies.

Support for postdoctoral scholars is available in two categories. Those who have recently obtained the Ph.D. are invited to apply for awards that range from \$23,000 to \$28,000 depending on rank and experience. Senior scholars are invited to apply for awards to supplement the sabbatical salaries provided by their own institutions. Additional support will be available to both categories of grantees for specific research upon application to the American Indian Studies Center. The acceptance of support carries with it the commitment to participate in the teaching or research program of the Center. UCLA faculty and staff are not eligible for postdoctoral or visiting scholar support.

Applications and further information may be obtained from: University of California, Los Angeles, Fellowship Director, American Indian Studies Center, 405 Hilgard Avenue, Los Angeles, California 90024-1548, (213) 825-7315 Deadline for application: December 31, 1990

Sheppard named executive director of Native American Journalist Associations

Laverne Sheppard has been named the first full-time executive director of the Native American Journalists Association based in Boulder, Colorado.

Sheppard was a media specialist for the U.S. Bureau of Census in Seattle, Washington, and is the former editor of the weekly Shoshone News, published on the Fort Hall Indian Reservation in Idaho. She is a member of the Shoshone-Bannock Tribes.

The NAJA board of directors met in Atlanta with the National Association of Black Journalists, National Association of Hispanic Journalists and the Asian American Journalists Association. The board unanimously approved

Sheppard's selection and reaffirmed its support of a 1994 Unity Convention between the four minority journalist associations.

"Laverne Sheppard is uniquely qualified to direct the Native American Journalists Association," said NAJA president Mark N. Trahan. "She has worked with tribes, tribal newspapers and the mainstream media and knows the important journalism issues facing each group."

Sheppard, 30, is a graduate of Idaho State University. She has received numerous awards for writing, editing, photography and newspaper layout and design.

The Native American Journalists Association is a consortium of American Indian and Alaskan Native journalists working in the news media, including tribally-owned media. The association also distributes the Native American News Service for tribal media. The association will meet in Denver for its annual meeting March 14-17, 1991.

Sheppard replaces Susan M. Arkeketa, who directed the association part-time. Arkeketa will return to her job at the Native American Rights Fund, also in Boulder.

HOWNIKAN

PEOPLE OF THE FIRE

The HowNiKan is published by the Citizen Band Potawatomi Tribe with offices at 1901 Gordon Cooper Drive, Shawnee, Oklahoma 74801.

The HowNiKan is mailed free to enrolled tribal members. Subscriptions to non-members are available for \$10 annually in the United States and \$12 for foreign countries.

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All letters and submissions become the property of the HowNiKan. Editorials and letters are limited to 500 words and must contain a traceable address.

All correspondence should be directed to HowNiKan, 1901 Gordon Cooper Drive, Shawnee, Ok. 74801. Address changes should be sent to Potawatomi Tribal Rolls, 1901 Gordon Cooper Drive, Shawnee, Ok. 74801.

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NATIONAL NEWS

Center, Coors will sponsor literacy project

DENVER — The Denver Indian Center has signed a major contract with Coors Brewing Company to create the first National American Indian Family Literacy Project, according to Wallace Coffey, executive director of the Center.

The contract provides funding necessary for national expansion of the Denver Indian Center's literacy program. The American Indian Family Literacy Project is based on the premise that every

family member from infants to grandparents should have an active and vital role in the education of children. The first segment, R.E.A.D. (Reinforcing Educational Activities Daily), is based upon the premise that Indian people have the unique obligation to instill in their children both basic and educational skills, and traditional perspectives and teachings.

Upon the completion of the R.E.A.D. classes, the families participate in the Oral Traditions classes. The purpose is to provide families with an opportunity to write, edit, and illustrate their own books. These stories are narratives of family experiences,

tribal experiences, and tribal legends. The intent is to transcribe the oral stories to the written word. Both components are currently being tested as pilots under the direction of the Denver Indian Center.

With successful completion of the pilot, the National American Indian Family Literacy Project will be launched nationwide in early 1991 with the Denver Indian Center and Coors Foundation for Family Literacy as partners.

The project is part of Coors Brewing Company's "Literacy. Pass It On." campaign, a five-year, \$40 million commitment to fight illiteracy.

Arts Alive! show scheduled for late April

The Heard Museum is very pleased to announce that preparations are now under way for ARTS ALIVE! The 1991 Heard Museum Guild Native American Student Arts and Crafts Show and Sale that will take place April 21-29, 1991.

This juried art competition is open to all Native American Students in grades 3 through 12. All work submitted for the judging must be original art work created within the past year. All

work submitted to the Show must be for sale. In addition to cash prizes and ribbons, student awarded the Special Achievement Award are invited to spend a week at the Heard Museum working with an established Native American artist.

Teachers or interested students should contact:

Native American Student Arts and Crafts Show

The Heard Museum

22 East Monte Vista Road

Phoenix, Arizona 85004-1480

(602) 252-8840

A packet containing entry forms and rules will be sent containing additional information on how to participate.

One in three Indian newborns suffers alcohol poisoning

Almost one out of every three Native American newborns is poisoned by alcohol and to make all Americans aware of this tragedy. The Primax Group, an Oklahoma based Indian health care consulting firm, announces its sponsorship of the first national Fetal Alcohol Syndrome (FAS) seminar in Denver, November 7-9, 1990.

"EVERY THIRD CHILD" will focus on prevention through education, as well as diagnosis and treatment of FAS as it relates to the Native American. The Seminar will feature nationally renowned experts involved in FAS research, psychological and physiological treatment of FAS children, and the legal aspects of FAS. The Seminar name, "Every Third Child" refers to the fact that every third Indian child born in America today is born with either Fetal Alcohol Syndrome or Fetal Alcohol Effect.

FAS children will most usually have a smaller than normal head size, distinctive facial characteristics of wide nose and far-set eyes, short nose, mouth is often cleft lip/cleft palate and ears are low set and rotated toward back of head. There is a tendency for a brain size approximately one-third normal size. FAS children are born with low IQ's, the average being 60-75.

Additionally, they most usually will have central nervous system problems including hyperactivity, motor problems, and learning problems.

"FAS and FAE are national problems affecting all races but are nearing crisis proportions among some American Indian populations," Dorris believes.

Michael Dorris, of Cornish, N.H. and author of The Broken Cord, a national best seller about the life of his adopted son, Adam Dorris, will keynote the seminar. He has appeared on "20/20" and has been instrumental in increasing the public awareness of FAS.

"EVERY THIRD CHILD" speakers will include Jon Aase, M.D., Albuquerque, N.M., an expert in diagnosis, treatment methodology, and medical research for and about FAS; Shea Goodluck, Fresno, Calif., sharing a personal story and track sessions on community health programs and future challenges for tribal leaders; Jack Fiander, a Toppenish, Wash., attorney with the Yakima Indian Nation presenting a demonstration project on FAS; Ann Streissgueth, Ph.D., Seattle, Wash., a leading researcher on FAS in the United States; also of Seattle, Robin LaDue, Ph.D., delivering a session targeting mental health, alcohol

programs, social work, and substance abuse; Sandra Randels, R.N., Seattle, Wash., sharing the view of the clinical applied nursing and public health interest in the seminar; Diane Malbin, M.S.W., Portland, Ore., one of a few counselors in the United States specializing in family counseling for those families with an FAS member; Theda New Breast, M.P.H., a social scientist from Albany, Calif., with extensive experience in education and community projects increasing the awareness of FAS; and Eva Smith, M.D., Albuquerque, N.M., currently employed by the Indian Health Service, will conduct sessions on Substance Abuse Treatment as a Strategy to Reduce and Prevent FAS, and a discussion on the family practice physician's role in the diagnosis, treatment, referral and assessment of maternal drinking.

Reservations for "Every Third Child" can be made by calling (405) 273-0770, or by mailing the registration fee of \$395 to The Primax Group, 130 Broadway Place, Suite 300A, Shawnee, OK 74801.

Participants may make their own reservations at the Executive Tower Inn, 1405 Curtis St., Denver, CO 80202, 1-800-525-6651.